

THE
PORTRAIT GALLERY

OF

DISTINGUISHED POETS, PHILOSOPHERS, STATESMEN, DIVINES, PAINTERS,
ARCHITECTS, PHYSICIANS, AND LAWYERS,

SINCE THE REVIVAL OF ART;

WITH THEIR BIOGRAPHIES.

Arranged in Chronological Order.

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PORTRAITS AND BIOGRAPHIES

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Engraved by W. B. H.

DESCARTES.

*From the original Picture by Thomas B. H.
in the Gallery of the Louvre.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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DES CARTES.

THE space which we can devote to this biography would be utterly insufficient to give the smallest account of the varied philosophical labours of its subject; still less to recount their consequences. We shall therefore confine ourselves almost entirely to his personal life; the more so, as the private history of Des Cartes is not so well known to the world in general, as is the history of the mathematician, the optician, the natural philosopher, the metaphysician, the anatomist, the musician, etc., to those who study these several sciences.

René Des Cartes* du Perron (the latter name being derived from a lordship inherited from his mother, by which he was distinguished from his elder brother) was born at La Haye, in Touraine, March 31, 1596. From his mother, who died shortly after, he inherited a feeble constitution. His father, Joachim Des Cartes, had served in the civil wars, and was of a noble family, "of which," says Baillet, "neither origin could be traced, nor *misalliance* while it lasted."

His early inclination for study induced his father to send him to the College of La Flèche when he was only eight years old. We have the accounts of extraordinary progress which are usually related of men after they have become distinguished; but what is not so common, we find that he was allowed to keep his bed in the morning as long as he pleased, partly from the weakness of his health, and partly because he was observed to be of a meditative turn. We mention this, because it afterwards became his usual habit to study in bed; and certainly some parts of his philosophy bear the marks of it.

He left La Flèche in eight years and a half, with great reputation, and a disgust for all books and methods then in use. He was sent to Paris at the age of seventeen, under the care of a servant, and fell into the fashionable vice of gambling; but at the same time he cultivated the acquaintance of Mydorge† and Mersenne. He finally became disgusted with his favourite pursuit, hired a solitary house in the Faubourg St. Germain, and resumed his studies.

At the age of twenty-one, he enlisted as a volunteer under the Prince of Orange. At Breda, the solution of a problem introduced him to Beekman. Here he wrote his "Treatise on Music," of which the latter (to whom it had been entrusted) gave himself

* The life of Des Cartes has been written with great minuteness by M. Baillet, author of the "*Jugemens des Savans*," &c., in two vols. 4to, Paris, 1690; abridged, Paris, 1693; translated into English the same year. This appears to have been the source from which all accounts have been derived.

† To explain in the briefest terms who these and other friends of Des Cartes were, would make us exceed the prescribed bounds. Our reader must be content to be referred to a biographical dictionary for these and others not known, except to mathematicians.

out as the author. In 1619, he enlisted as a volunteer under the Duke of Bavaria; and while thus engaged, he tells us he laid the foundations of his philosophy (November 10); after three wonderful dreams. Quitting the service he was engaged in, after having been present at the siege of Prague, he travelled till the end of 1619. He then returned to Paris, where it was believed he was a Rosicrucian, and his continual presence in public was necessary to repel the suspicion. At this time he appears to have laid the foundation of his mathematical methods. After travelling into Italy, he settled again at Paris, and we now find him in habits of friendship with Beaune (afterwards his commentator), Morin, Frenicle, and others, and occupying himself with practical optics. In 1628, he served at the siege of Rochelle.

To avoid society, in 1629, he migrated to Holland, where he passed twenty years. He removed from town to town, hiding his actual residence from all but one or two friends. He occupied himself at first with his optics, and with the considerations which led him, in a few years, to publish his "Treatise on Meteors," as also with chemistry and anatomy. We now find him in communication with Reneri and Gassendi. He made a short voyage to England, of which nothing is recorded, except some magnetic observations made near London. About 1633, his philosophical opinions were first taught by Reneri, at Deventer. His "Treatise on the World," written about this time, was suppressed by him when he heard what had happened to Galileo in Italy; and except some meteorological observations, we find nothing to notice till 1637, when he published his "Principles of Philosophy," in which the well-known hypothesis of vortices is propounded, together with his dioptrical and meteorological theories. This publication was immediately combated in different parts by Roberval, Fromondus, Plémpius, Fermat, the elder Pascal, and others. Without going into these and other now uninteresting disputes, it is only necessary to state, that Fermat, Pascal, Roberval, and several others, were soon after in friendly communication with Des Cartes. After the famous problem of the Cycloid, which was propounded about this time (1638-39), Des Cartes, as he had several times done before, renounced geometry; and his work bearing that title (but which is, in fact, his celebrated application of algebra to geometry) was not published by himself, but by his friend De Beaune, who wrote a comment on it at his desire.

In the mean time, his philosophy was fast rising into repute in Holland, where, in 1639, a public panegyric was made upon it at Utrecht, on the death of Reneri. We pass over the various disputes upon it, both at Utrecht and Paris. In 1640, Des Cartes was nearly induced to take up his residence in England, under the protection of Charles I.; but the domestic troubles, which within two years broke out into civil war, interfered with the completion of this arrangement. His father died at the end of the same year; in which he also lost a child named Francina, whom he owned as his daughter, but concerning whose parentage, whether it were legitimate or not, nothing certain is known. Des Cartes was attacked at this time by the Jesuits in France, and by a party in Holland, which asserted that he himself was a Jesuit. The hostility of his Dutch opponents did not materially retard the progress of his opinions, nor could the Jesuits prevent his receiving a flattering invitation from Louis XIII. to return to France.

In 1641 appeared his "*Meditations de Primâ Philosophiâ, on the Soul, on Free-will, and on the Existence of a Creator.*" Various parts of this treatise were criticised by Hobbes, Gassendi, and some others; but so much was the reputation of Des Cartes increased in France, that the exertions of Merseme, made by the desire of the author, could not obtain more than one opponent to this work out of all the Sorbonne. This was the afterwards celebrated Arnaud, between whom and Des Cartes a friendly controversy was maintained. But in Holland, the active enmity of Voot, the rector of the university

of Utrecht, and others, raised a clamour against Regius, who publicly taught Cartesian doctrines at Utrecht. Des Cartes himself, averse to controversy, wrote strongly to his pupil not to deny or reject anything commonly admitted, but merely to assert that it was not necessary to the proper conception of the doctrine taught. But Voet, not content with writing books, instituted an unworthy course of clandestine persecution against Des Cartes, by which, in 1642, he obtained the condemnation of the "Meditations," by the magistracy of Utrecht, and gave the author some personal trouble and anxiety. On the other hand, the new philosophy at this time made great progress among the Jesuits, its former opponents. In the middle of the year Des Cartes returned to France, and superintended a new edition of his "Principles of Philosophy." But in the following year he went again to Holland, where some decisions in his favour, in matters of alleged libel, the too virulent enmity of Voet, the public teaching of Cartesian doctrines at Leyden, by Heereboord, and other things of the same kind, made his reputation gain ground rapidly. About 1647, we find him clear of violent opposition, and actively engaged in the dissemination of various opinions by personal correspondence. He returned again to France, where a pension of three thousand livres was obtained for him: but he is said never to have received any part of it. He came back to Holland, but next year was recalled to France by the promise of another pension, which turned out to be fallacious. He once more returned to Holland, which he left the same year, to fix his residence in Sweden, at the desire of the queen Christina, with whom he had been some time in correspondence. He arrived at Stockholm in September, and while engaged in projecting an Academy of Sciences, at the desire of the queen, was seized with an inflammation of the lungs, which carried him off, February 11, 1650, at the age of fifty-four. His body, seventeen years after, was removed to the church of St. Geneviève at Paris.

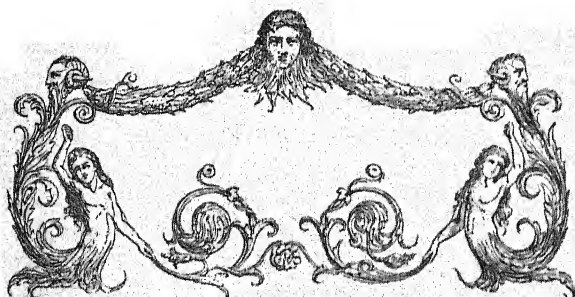
Des Cartes was under the middle size, and well proportioned, except that his head was rather too big for his body. His voice, owing to an hereditary weakness of the lungs, was unable to sustain any long conversation. He was very temperate, slept a good deal, and, as before noticed, wrote and thought much in bed. He was very particular in choosing his servants, engaging none but such as were both well-looking and intellectual; and several of his attendants afterwards rose in the world. Baillet mentions a physician, a Regius professor, a mathematician, and a judge, who had served Des Cartes in different capacities. He inherited from his mother an income of about 6,000 livres a-year. His expenses in experimenting were considerable, but he never would accept the offered assistance of his friends. He read little, and had few books. We have already noticed the obscure connexion from which his daughter Francina derived her birth: he also paid his addresses to a lady, for whom he fought a duel with a rival. With these exceptions, he seems to have been insensible to female influence. He told the last-mentioned lady, somewhat bluntly, that he found nothing so beautiful as truth. He was a devout Catholic, and writers of that persuasion think that his doctrines were more favourable to them than those of Aristotle.

His character as a philosopher is that of extraordinary power of imagination, which frequently carried him beyond all firm foundations. His ingenuity is very great; and had he been contemporary with Newton and Leibnitz, he might have been a third inventor of fluxions. Father Castel says of him, that he built high, and Newton* deep; that he had an ambition to create a world, and Newton none whatever. It is usual to compare these two great men; but we do not think them proper objects of comparison. Des Cartes

* The good Father first transcribed Newton, then read him twenty times, then wrote his comparison of the two, and kept it twenty years; and finally, decided that Des Cartes was the better philosopher, for the reasons given in the text. *Nous avons changé tout cela.*

lived at a time when the power of mathematical analysis was but small, compared with what he himself, Wallis, Newton, and others afterwards made it. He pursued his studies before Stevinus and Galileo had yet made the first additions to the mathematical mechanics of Archimedes. It is not, therefore, with Newton that he ought to be tried, but with those philosophers of his own age, who were in the same position with himself, and wrote upon similar subjects with similar methods. And here if we had room we could easily show, that, for variety of power, and comparative soundness of thinking, he was above all his contemporaries, and well deserves his fame.

It were much to be wished that his writings were better known in this country, particularly by those who represent him as nothing but a wild schemer, because they hold the system of Newton. It is a sort of article of faith in many popular English works on astronomy, that Des Cartes was a fool. To any one who has imbibed that opinion, we recommend the perusal of some of his writings.





Engraved by A. Wallham

ADMIRAL BLAKE

*From the Picture in the Hall of
Wadham College, Oxford.*

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BLAKE.

ROBERT BLAKE was born at the seaport town of Bridgewater, in Somersetshire, where his father followed the occupation of a merchant, in August, 1598. He was educated in the Free School of Bridgewater, whence in due time he removed to Oxford, and became successively a member of St. Alban's Hall and Wadham College. His character was studious, yet he was fond of field sports and other violent exercises; and we may infer that he had at least a decent share of scholastic learning, from his having been a candidate, though unsuccessfully, for a studentship at Christchurch, and a fellowship at Merton College. He returned to Bridgewater when about twenty-five years old, and lived quietly on his paternal estate till 1640, with the character of a blunt, bold man, of ready humour and fearless expression of his sentiments, which, both in politics and religion, were adverse to the pretensions of the Court. These qualities gained for him the confidence of the Presbyterian party in Bridgewater, by whom he was returned to the parliament of April, 1640. The speedy dissolution of that assembly gave him no opportunity of trying his powers as a debater; and in the next parliament he was not re-elected. But on the breaking out of the civil war, he displayed his principles by entering the Parliamentary army.

We have no certain information concerning the time or the capacity in which he began to serve; but in 1643 we find him entrusted with the command of a fort at Bristol, when the city was besieged by the Royalists. Here his impetuous temper had nearly brought him to an untimely death; for, having maintained his fort and killed some of the King's soldiers after the garrison had surrendered, Prince Rupert was with difficulty induced to spare his life, which was held to have been forfeited by this violation of the laws of war. Blake served afterwards in the west of England with good repute, and in 1644 was appointed Governor of Taunton, a place of great consequence, being the only Parliamentary fortress in that quarter. In that capacity he distinguished himself by the skill, courage, and constancy with which, during two successive sieges, he maintained the town against the Royalists in 1645; an important service, for which the Parliament voted £2,000 to the garrison, and £500 to the governor. It is recorded that he disapproved of the extremity to which matters were pushed against Charles, and that he was frequently heard to say, that he would as freely venture his life to save the King's, as he had ever done it in the service of the Parliament.

In February, 1649, Colonel Blake, in conjunction with two officers of the same rank, Deane and Popham, was appointed to command the fleet. It may be taken as a proof that, notwithstanding the fame of our early navigators, the King's service at sea had never been treated with much attention, that, down to later times than those of which we now write, the chief command of a fleet seems never to have been given to a man of naval education and habits. It is probable that the sea service then held out no inducements strong enough to tempt men of high birth to submit to its inconveniences, and that the command of a

fleet was esteemed too great a post to be conferred on a man of humble origin. For this new employment Blake soon showed signal capacity. When the embers of the war were stirred up after the King's death, he was ordered to the Irish seas in pursuit of Prince Rupert, whom he blockaded in the harbour of Kinsale for several months. Despair of relief induced the Prince at last to make a daring effort to break through the Parliamentary squadron, in which he succeeded; but with the loss of three ships. Blake pursued him to the Tagus, where being denied liberty to attack his enemy by the King of Portugal, in revenge he captured and sent home a number of ships richly laden, on their way from Brazil. In January, 1651, he attacked and, with the exception of two ships, destroyed the Royalist fleet, in the neutral harbour of Malaga; a breach of national law, which can only be justified on the alleged ground that Rupert had destroyed British ships in the same harbour. These services were recompensed by the Parliament with the post of Warden of the Cinque Ports; and in March an Act was passed constituting Blake, with his colleagues Deane and Popham, admirals and generals of the fleet for the year ensuing. In that capacity, he took Jersey, Guernsey, and the Scilly Islands from the Royalists; a service, for which he was again thanked by Parliament. In this year he was elected a member of the Council of State.

March 25, 1652, Blake was appointed sole admiral for nine months, in expectation of a war with the Dutch. The United States and England were at this time the two most powerful maritime countries in the world; and it is hard to find any better reason than national rivalry for the bloody war which broke out between them in the spring of this year; a war which seems to have been begun on a point of etiquette, at the discretion of the admirals, without orders for hostilities being known to be given by the governments on either side. On May 18, a fleet of forty-two Dutch ships, commanded by the celebrated Van Tromp, appeared off the Goodwin Sands. Being challenged by Major Bourne, who commanded a squadron in the Downs, they professed to have been driven from their anchorage off Dunkirk by stress of weather; but instead of drawing off the coast as they were required to do, they sailed to Dover and cast anchor, in a manner which showed the deliberate design of insulting the British flag. Blake lay some distance to the westward, in Rye Bay. Intelligence was immediately sent to him, and on his approach the Dutch weighed anchor, and seemed about to retreat, but, changing their course, they sailed direct for the English fleet. When within musket-shot, Blake ordered a single gun to be fired at the Dutch admiral's flag, which was done thrice. Van Tromp returned a broadside, and a hot and well-contested action ensued, and was maintained till nightfall. Under cover of the darkness the Dutch retreated, losing two ships (one sunk, the other taken), and leaving the possession of the field and the honour of the victory in the hands of the English. The States appear neither to have authorised nor approved of the conduct of their admiral; for they left no means untried to satisfy the English government; and when they found the demands of the latter so high as to preclude accommodation, they dismissed Van Tromp, and intrusted the command of their fleet to De Ruyter and De Witt. Meanwhile, Blake's activity was unremitting. He gained a rich harvest of prizes among the Dutch homeward-bound merchantmen, which were pursuing their way without suspicion of danger; and when he had sent home forty good prizes and effectually cleared the Channel, he sailed to the northward, dispersed the fleet engaged in the herring fishery, and captured a hundred of the vessels composing it, together with a squadron of twelve ships of war sent out to protect them. The hostile fleets again came to an engagement, September 28, in which the advantage was decidedly in favour of the English, the rear-admiral of the Dutch being taken, and three or four of their ships disabled. Night put an end to the action; and, though for two days the English maintained the pursuit, the lightness and uncertainty of the wind prevented them from closing with the enemy, who escaped into Goree. After this battle the drafting off of detachments on various services

reduced the English fleet to forty sail; and those, it is said, in consequence of the negligence or jealousy of the executive government, were ill provided with men and ammunition, and other requisite supplies. Thus weakly furnished, Blake lay in the Downs, when Van Tromp again stood over to the English coast with eighty men-of-war. Of that undaunted spirit which usually prompts the British seaman to refuse no odds Blake had an ample share; indeed, he did much to infuse that spirit into the service. But there are odds for which no spirit can make up, and as he had a brave and skilful enemy, the result of his rashness was that he was well beaten. Not more than half the ships on either side were engaged; but out of this small number of English vessels two were taken, and four destroyed; the rest were so shattered that they were glad to run for shelter into the river Thames. The Dutch remained masters of the narrow seas; and Van Tromp, in an idle bravado, sailed through the Channel with a broom at his mast-head, as if he had swept it clear of English ships. However, neither the admiral nor the nation were of a temper to submit to this indignity; and great diligence having been used in refitting and recruiting the fleet, Blake put to sea again in February, 1653, with eighty ships. On the 18th he fell in with Van Tromp, with nearly equal force, conducting a large convoy of merchantmen up the Channel. A running battle ensued, which was continued during three consecutive days, until, on the 20th, the Dutch ships, which, to suit the nature of their coast, were built with a smaller draught of water than the English, obtained shelter in the shallow waters of Calais. In this long and obstinate fight, the Dutch lost only eleven men-of-war and thirty merchant vessels; but the number killed is said to have amounted to 1,500 on either side; a loss of life of most unusual amount in naval engagements.

Another great battle took place on the 3rd and 4th of June, between Van Tromp and Generals Deane and Monk. On the first day the Dutch seem to have had somewhat the advantage: on the second, Blake arrived with a reinforcement of eighteen sail, which turned the scale in favour of the English. Bad health obliged him then to quit the sea, so that he was not present at the last great victory of July 29, in which Van Tromp was killed. But out of respect for his services the Parliament presented him with a gold chain, as well as the admirals who had actually commanded in the battle. When Cromwell dissolved the Long Parliament, and assumed the office of Protector, Blake, though in his principles a republican, did not refuse to acknowledge the new administration. In conjunction with Deane and Monk he published a declaration of their resolution, "notwithstanding the late change, to proceed in the performance of their duties, and the trust reposed in them against the enemies of the Commonwealth." He is reported to have said to his officers, "It is not our business to mind state affairs, but to keep foreigners from fooling us." He sat in the two first parliaments summoned by the Protector, who always treated him with great respect. Nor was Cromwell's acknowledged sagacity in the choice of men at fault, when he chose Blake to command a strong fleet, sent into the Mediterranean in November, 1654, to uphold the honour of the English flag, and to demand reparation for the slights and injuries done to the nation during that stormy period of civil war, when our own discord had made others daring against us. In better hands such a mission could not have been placed. Dutch, French, and Spaniards alike concurred in rendering unusual honours to his flag. The Duke of Tuscany and the Order of Malta made compensation for injuries done to the English commerce. The piratical states of Algiers and Tripoli were terrified into submission, and promised to abstain from further violence. The Dey of Tunis held out, confident in the strength of his fortifications. "Here," he said, "are our castles of Goletta and Porto Ferino: do your worst; do you think we fear your fleet?" Blake took the same course as, in our own time, Lord Exmouth did against Algiers: he bore right into the bay of Porto Ferino; engaged the fortress within musket-shot, and in less than two hours silenced or dismounted its guns; and sending a

detachment of boats into the harbour, burnt the shipping which lay there. After this example he found no more difficulty in dealing with the African states.

War having been declared between Spain and England, in 1656, Blake took his station to blockade the bay of Cadiz. At this period his constitution was much broken, inasmuch that, in the expectation of a speedy death, he sent home a request that some person proper to be his successor might be joined in commission with him. General Montague was accordingly sent out with a strong squadron. Being obliged to quit the coast of Spain in September to obtain water for his fleet, Blake left Captain Stayner with seven ships to watch the enemy. In this interval the Spanish Plate fleet appeared. Stayner captured four ships richly laden with bullion; the rest escaped. Montague conducted the prizes home, so that Blake was again left alone in the Mediterranean. In the ensuing spring, having learnt that another Plate fleet had put into the island of Teneriffe, he sailed thither, and arrived in the road of Santa Cruz, April 20, 1657. The bay was strongly fortified, with a formidable castle at the entrance, and a connected chain of minor forts all round it. The naval force collected there was also considerable, and strongly posted, the smaller vessels being placed under the guns of the forts, the galleons strongly moored with their broadsides to the sea; inasmuch that the Spanish governor, a man of courage and ability, felt perfectly at ease as to the security of his charge. The master of a Dutch ship, which was lying in the harbour, was less satisfied, and went to the governor to request leave to quit the harbour; "For I am sure," he said, "that Blake will presently be among you." The governor made a confident reply—"Begone if you will, and let Blake come if he dares." Daring was the last thing wanting; nor did the Admiral hesitate, as a wise man might well have done, about the real difficulties of the enterprise in which he was about to engage. The wind blowing into the bay, he sent in Captain Stayner with a squadron to attack the shipping, placed others in such a manner as to take off, and, as far as possible, to silence the fire of the castle and the forts, and himself following, assisted Stayner in capturing the galleons, which, though inferior in number, were superior in size and force to the English ships. This was completed by two o'clock in the afternoon, the engagement having commenced at eight in the morning. Hopeless of being able to carry the prizes out of the bay against an adverse wind, and a still active enemy, Blake gave orders to burn them: and it is probable that he himself might have found some difficulty in beating out of the bay under the fire of the castle, which was still lively, when on a sudden, the wind which had blown strong into the bay, suddenly veered round to the south-west, and favoured his retreat, as it had favoured his daring approach. Of this, the most remarkable, as it was the last exploit of Blake's life, Clarendon says, "The whole action was so incredible, that all men who knew the place wondered that any sober man, with what courage soever endowed, would ever have undertaken it; and they could hardly persuade themselves to believe what they had done: while the Spaniards comforted themselves with the belief, that they were devils and not men who had destroyed them in such a manner. So much a strong resolution of bold and courageous men can bring to pass, that no resistance or advantage of ground can disappoint them; and it can hardly be imagined how small a loss the English sustained in this unparalleled action, not one ship being left behind, and the killed and wounded not exceeding two hundred men; when the slaughter on board the Spanish ships and on shore was incredible."

It will be recollected with interest that, on the same spot, Nelson lost his arm, in an unsuccessful night-attempt to capture Santa Cruz with an armed force in boats.

For this service the thanks of Parliament were voted to the officers and seamen engaged, with a diamond ring to the Admiral worth £500. Blake returned to his old station off Cadiz; but the increase of his disorders, which were dropsy and scurvy, raised a desire in him to return to England, which, however, he did not live to fulfil. He died as he was entering

Plymouth Sound, August, 17, 1657. His body was transported to London, and buried with great pomp in Westminster Abbey, at the public expense. After the Restoration it was thought unworthy to remain in that treasure-house of England's departed greatness; and with the bones of others who had found a resting place there during the short period of the Commonwealth, it was transferred to St. Margaret's church-yard. It has been disputed whether this was done with more or less of indecency; but the matter is little worth inquiry. The real indecency and folly lay in thinking that any ground, however sanctified by the reverent associations of centuries, could be polluted by the tomb of a man whose leading passion was the glory of his country, and who made the name and flag of that country respected wheresoever he carried it: a man of whom not one mean or interested action is recorded, and whose great qualities extorted praise even from the Royalists. Bate, in his "*Elenchus Motuum*," speaks of him as a man "blameable in this only, that he joined with the *parricides*;" and it may be remarked that Dr. Bate's horror of a parricide did not prevent his being physician to Cromwell, as well as to Charles I. and II.

We conclude with Clarendon's character of this great man. "He was of private extraction, yet had enough left him by his father to give him a good education, which his own inclination disposed him to receive in the University of Oxford, where he took the degree of a Master of Arts, and was enough versed in books for a man who intended not to be of any profession, having sufficient of his own to maintain him in the plenty he affected, and having then no appearance of ambition to be a greater man than he was. He was of a melancholick and sullen nature, and spent his time most with good fellows, who liked his moroseness, and a freedom he used in inveighing against the licence of the time and the power of the court. They who knew him inwardly, discovered that he had an anti-monarchical spirit, when few men thought the government in any danger." After a short sketch of Blake's actions in the civil war, the noble author continues, "He then betook himself wholly to the sea, and quickly made himself signal there. He was the first man that declined the old track, and made it manifest that the science might be attained in less time than was imagined, and despised those rules which had long been in practice, to keep his ship and his men out of danger; which had been held in former times a point of great ability and circumspection, as if the principal art requisite in the captain of a ship had been to be sure to come safe home again. He was the first man who brought the ships to contemn castles on shore, which had been thought ever very formidable, and were discovered by him to make a noise only, and to fright those who could be rarely hurt by them. He was the first who infused that proportion of courage into the seamen, by making them see by experience what mighty things they could do, if they were resolved, and taught them to fight in fire as well as upon water, and though he has been very well imitated and followed, he was the first that gave the example of that kind of naval courage, and bold and resolute achievements."

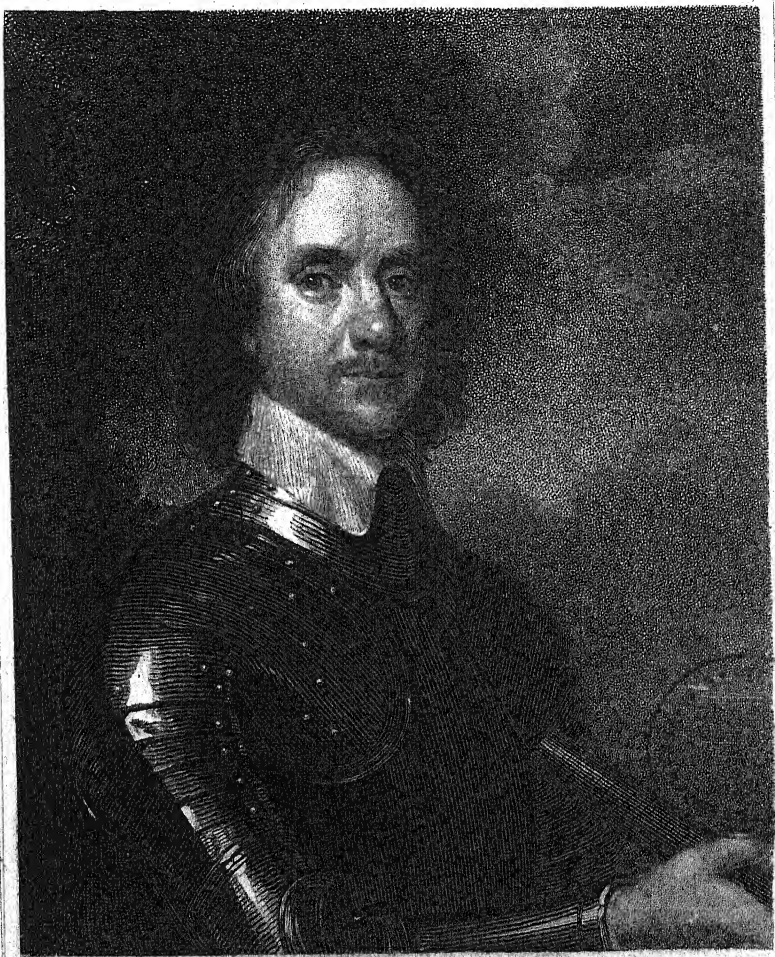
The earliest life of Blake which we have seen is in the second volume of a collection entitled "*Lives English and Foreign*," published at the beginning of the last century. Clarendon's "*History of the Rebellion*," "*Heath's Chronicle of the Civil Wars*," the "*Memoirs of Ludlow*," "*Whitelock*," and other contemporary authorities, will furnish minute accounts of the many battles of which we have here only made short mention.

CROMWELL.

THERE have been few men known to history who can be worthily compared with the subject of these pages for the extraordinary circumstances of their rise to power, or for their prudence and greatness in its enjoyment. We see in him a man of middle rank and moderate fortune, breaking out from privacy, if not obscurity, at a time of life when the fame of most men is at its meridian, of many at its close, and in a very few years raising himself to absolute power on the shoulders of his friends and on the necks of his enemies; and though we censure both the end of his political labours and the measures which led the way to it, yet in both there is much left for us to respect and to admire.

Oliver, the only son of Robert Cromwell and Elizabeth Stuart (the daughter of a knightly family in the Isle of Ely, said to have been related to the royal house), was born at Huntingdon, April 24, 1599. His grandfather, Sir Henry Cromwell, was four times Sheriff of the counties of Cambridge and Huntingdon; his uncle, Sir Oliver Cromwell, after whom he was named, was reputed to be the richest knight in England; and his family was related to the Earls of Essex, and to the houses of Hampden, St. John, and Barrington. It is necessary to mention the respectability of Cromwell's connexions, because he is reported to have been a man of mean birth, by persons who vainly thought to fix a stigma on his great name by assigning to him a low origin.

After having received a good school education he was sent, at the age of seventeen, to Sidney Sussex College, Cambridge. He did not remain there long enough to complete his studies, but, leaving the University before the usual time, was entered at Lincoln's Inn. His enemies accuse him of having been guilty of all manner of debaucheries, both at college and as a student of law; but as we know that his whole life, from the age of twenty-one, was severely moral, this accusation may be allowed to rest with the obscure memories of its authors. His father dying when Oliver had attained the age of twenty, he left London, and went to reside with his mother, who eked out her small jointure with the profits of a brewery which she had established, and conducted herself: hence came the contemptuous appellation, often bestowed upon Cromwell, of the "brewer of Huntingdon." At the age of twenty-one he married Elizabeth, daughter of Sir James Bouchier, of the county of Essex. At this period of his life he was involved in some pecuniary difficulties, from which he was relieved by the death of his maternal uncle Sir Thomas Stuart, who bequeathed him an estate of between four and five hundred pounds yearly value in the isle of Ely, on which he took up his residence. Some of his biographers declare, "that because he prayed and expounded the word too much, and caused his servants to do the like," he became again straitened in his circumstances. This has been the more readily believed, because he at this time became highly disgusted with the want of liberty of conscience in his own land, and had, in consequence, determined to exile himself to New England, along with his



Engraved by E. Scriven.

CROMWELL.

*From the Picture presented by Cromwell to Col. Rich,
and bequeathed by his great grandson, Sir Rob. Rich, Bart. to the British Museum.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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friend and cousin Hampden. He was actually embarked, when an order from the Privy Council, disallowing emigration without special licence from the crown, put a stop to his voyage. He returned to his county, and was soon after elected by the burgesses of the town of Cambridge to serve them in the House of Commons. One of the first notices we have of his taking an active share in public business was his determined opposition to a plan, originated by the Earl of Bedford, and supported by government, for the drainage of the fens. His objection to this scheme was entirely of a political nature, since, during his Protectorate, it became a measure of his own. Hampden foretold his future rise from his vigorous conduct in this matter:—"He was a man who would sit well at the mark." Cromwell was not, properly so called, an eloquent man. His ordinary speeches were rambling, verbose, and inelegant; but when he wished to make his purpose clear, his style was close, bold, and manly.

In the memorable year 1640, Cromwell was returned by the same borough to serve in the famous LONG PARLIAMENT,—the last Parliament of Charles the First. It was unfortunate for this prince that he fell on such times and such men. He came to the throne with his father's overweening belief in the sacredness of kingly prerogative, and with the same obstinate notions concerning unity of creed and worship in matters of religion. The consequence of the first of these inherited feelings was his introduction, or rather enforcement, of unconstitutional modes of raising money, and distributing justice, beyond the patience of an age newly escaped from the thralldom of feudal restrictions; the effect of the latter was also past the endurance of a nation jealous of its lately-acquired and highly-prized religious liberty. In the struggle between the prince and the people, which these causes produced, Cromwell was among the foremost. He was one of seventy-five gentlemen who offered to raise each a troop of sixty horse in the service of the Parliament. This was the beginning of the military career which afterwards proved so glorious. He took great pains in the formation of his levies. This appears from his expostulation with Hampden, recorded by himself. "Your troops, said I, are most of them old decayed serving men and tapsters, and such kind of fellows, and theirs are gentlemen's younger sons, and persons of good quality. And do you think that the mean spirits of such base and mean fellows will ever be able to encounter gentlemen that have honour, and courage, and resolution in them? You must get men of a spirit, and take it not ill what I say, of a spirit that is likely to go as far as gentlemen will go, or else I am sure you will be beaten still: I told him so. He was a wise and worthy person, and he did think that I talked a good notion, but an impracticable one. I told him I could do somewhat in it; and I accordingly raised such men as had the fear of God before them, and made some conscience of what they did. And from that day forward they were never beaten; but, whenever they were engaged against the enemy, they beat continually." It is probable that to this choice of his recruits, Cromwell owed much of his military success and his political fortune. Being desirous of proving their courage, he chose from among their number a few that he could put confidence in, and ordered them to lie in ambush on his route; then, at a preconcerted signal, they rushed from their hiding-place as if to charge the rest of the troop, upon which the poltroons of the company fled, and, finding their mistake too late, were glad to sneak home and leave their saddles to be filled by better men. After this trial the "Ironsides" of Cromwell never shrunk from the enemy, and gradually the whole army was formed on the same model.

One of Cromwell's first military services was the securing the town and county of Cambridge to the Parliamentary interest. He treated the University, several colleges of which had transmitted plate and money for the king's use, with severity, arresting some of its principal members. Then passing through the county he disarmed the cavalier

gentlemen, taking care not to provoke enmity by personal violence. An anecdote may here be mentioned illustrative of Cromwell's peculiar character. While on this expedition in the Isle of Ely, he visited his uncle Sir Oliver, who was a staunch royalist. Having surrounded the house with his troop, he entered, hat in hand, nor could he be prevailed on either to cover his head or to sit down in his uncle's presence; but, having begged his blessing, and besought him to set what he did to the account of strict performance of his duty, he departed, carrying with him the various weapons that the house contained, as well as all the plate and valuables.

From this time, as the cause of the Commonwealth prospered, Cromwell rose rapidly in the army, soon becoming the real head of it, though nominally the second in command. When the House of Commons entered into the agreement called the Self-denying Ordinance, for the separation of civil and military offices, Cromwell, along with some few others, still contrived to keep both his seat in the House and his command in the army. It seems to have been a resolution of his never to give up an authority once obtained.

The first battle in which he distinguished himself particularly was that of Marston Moor, fought July 2, 1644. The Parliamentary forces were driven back on one side, and even their centre wavered under the furious attack of the cavaliers; but Oliver completely changed the fortune of the day by charging, at a critical period of the battle, with his sword-arm in a sling, and "driving the enemy from before him like chaff before the whirlwind." Throughout the war he fought no battle in which he was beaten. But while he was thus earnest in forwarding the cause in which he was engaged in the field, he did not forget to fight his private battles with fearful and envious enemies, who were alarmed at his growing power. A plot between the Lord General Essex, the Scots Commissioners, and others, was laid against him, which would have proved the ruin of most men, but by his management and decision was crushed before it had fully ripened. He was an Independent, and as such took the covenant between the Scotch and English with great reluctance. "He was a free soul in matters of faith and worship, and was desirous, before all things, that men should be allowed to serve God in their own fashion, and not be bound down to generally established forms."

After the loss of the decisive battle of Naseby, fought June 14, 1645, the king was glad to trust himself to any party that might be willing to receive him, rather than throw himself into the hands of the two Houses. Accordingly, he sought refuge in the Scottish camp at Newark, and the Scotch rewarded his confidence by selling him to the Parliament. The Presbyterians, who formed the majority of that assembly, hoped that they could now dispense with the army, of which they began to be afraid. This caused great discontent. A system of agitation was instituted, at which Cromwell connived; and the troops became rebellious to their employers, though they remained faithful to their leaders, who seemed to have no concern in the matter. Skippon, Cromwell, Ireton, and Fleetwood were sent down by the Parliament to conciliate them, in which they were partially successful. Nevertheless the army marched towards London for the purpose of intimidating the Houses into a concession to their wishes. After this matter was concluded, the Parliament (of which at that time the majority was Presbyterian) thought fit to invite the king to Richmond, and, having agreed to their proposal, he was shortly after removed to Hampton Court, where he was kept in an honourable captivity. Being now in the power of the army, he entered into treaties both with it and with the Parliament concerning his restoration, contriving, at the same time, to play both parties false. From this period the ambition of Oliver Cromwell to govern the state without a rival or master may be safely dated. He knew and felt that he was, in power and capacity, the first man in his country. He had risen to that height by his own individual

exertions; and, perhaps perceiving that the communications of Charles with the Long Parliament might be brought to an amicable close, destructive of his own power, he determined on the bold strokes which followed. He accordingly contrived to entrap the King into a flight from Hampton Court to the Isle of Wight, where he was placed under the care of Hamond, governor of Carisbrook Castle. While at this place Charles kept up his correspondence with the Parliamentary and Scottish Commissioners, and also with those of the army. He moreover intrigued with the Irish party and with foreign courts for assistance. He planned an unsuccessful escape from his prison; and, to fill up the measure of distrust of him on the part of Cromwell, it was asserted that his intercepted letters to the Queen hinted, in no obscure terms, at the expediency of removing the general by the method of private assassination. It became clear that there could be no hope of a cordial reconciliation or co-operation between them; and Cromwell from this time became the King's most vigorous enemy, and spared no pains to bring him to the scaffold. The rest is well known. The King was brought to London, and, refusing to plead his cause, or acknowledge the authority of his judges, was condemned and executed, January 30, 1649. Upon this the House of Commons declared the House of Peers to be useless, and that monarchy in England was at an end.

Soon after this another and a more dangerous mutiny broke out in the army, which was speedily quelled by the decision of Cromwell and the authority of Fairfax. The former was then appointed to serve in Ireland against Ormond and his supporters, who were in arms for the young king. As his presence was almost necessary in England, he resolved to perform this duty with vigour. At that time the Commonwealth had to bear the brunt of insurrections at home, the impending likelihood of a Scotch war, and the cabals of its own members. The case was urgent, and his measures were stern, arbitrary, and severe. Wanton cruelty does not appear to have been a part of Cromwell's character; yet neither does the plea of a bold and unscrupulous policy excuse the wholesale slaughters perpetrated in that unhappy island. At the reductions of Drogheda, Wexford, Kilkenny, and Clonmel, both the avowed defenders and the citizens were slaughtered without quarter. Cromwell says, in his despatch after the first of these sieges, "that the enemy was filled with much terror at this issue, and that he was persuaded that the bitterness used on this occasion would prevent much effusion of blood." He added to his severities this kindness:—a proclamation was issued, "that no soldier should, on pain of death, take anything from the inhabitants of conquered Ireland without paying for it, and that all should have the peaceable exercise of their religion." In ten months' time Cromwell was again in his seat in Parliament, having brought that country into complete subjection: a subjection bought with much blood and suffering, yet alleged by him to be better than a harassing and long-continued warfare. Lord Broghill, whom he had won over by his judicious kindness from the royalist party, was of great service to him in this campaign. He was a man of sound and temperate character, and seems to have been one of Oliver's most faithful friends.

On his return to England he found that much remained to be done. Fairfax, as Commander-in-Chief, and Cromwell, were almost immediately ordered into Scotland to stop the progress of the young Charles Stuart in that country. The Lord-General, being unwilling to fight against his friends, the Presbyterians, resigned his command, and Cromwell was immediately appointed Commander-in-Chief of all the English army. He prepared for service with the utmost despatch, and marched directly to Edinburgh. Thence he fell back upon Musselburgh, the Scotch Presbyterian army being close at hand. Both parties attempted to reduce the other to extremity by want of provisions, and Cromwell made a retreat on Dunbar for the purpose of supplying his troops from the sea. His army consisted of ten thousand men; the Scotch of more than twice that number. For some time the Parliamentary

army continued in a state of blockade, but by skillful manœuvring Cromwell at last induced the enemy to come down into the plain and risk the issue of a pitched battle. The moment that, looking through his glass, he saw them move, he said, "I profess they run: the Lord hath delivered them into our hands!" The Scotch were beaten with tremendous slaughter. This failure for a time seemed to have done Charles more good than harm: for it freed him from the heavy yoke of the Presbyterians, and his cause became more generally popular on that account. Another and a better army was soon collected on his behalf. Oliver allowed this second host to make a descent upon England; but, following it, and harassing its rear, and gathering to himself fresh troops in his course, he finally came up with Charles at Worcester, and gained what he called, in his letter to the Parliament, "the crowning victory." After this he returned to London, almost adored by the inhabitants of every place in his progress, and welcomed at the end of it by the sincere and earnest praises of his masters, fated soon to become his subjects.

The remainder of the Long Parliament, although sneered at and hated, were the flower of the patriots, whose energy had begun and continued the contest, and well they supported the character of able rulers to the end of their domination: but their time was come. Cromwell, finding himself in reality the most powerful man in his country, was desirous of putting the key-stone to the structure of his ambitious fortunes. Without notice of his intention, he closed up the avenues of the House of Commons, surrounded it with his soldiers, and, entering the house, upbraided the members severally with their ingratitude, besides launching at them other idle charges of a personal kind: then stamping with his foot, the signal for his soldiers who were in the lobby, "Let them come in," he cried, and they entered. At his command they took away the mace, and forcibly removed the Speaker from his chair. Then, turning out the members, Cromwell shut up the doors, and declared the Parliament at an end. Having completed this extraordinary performance, he is said to have put the key into his pocket, and walked quietly away to his lodgings at Whitehall. After this he issued a commission for calling together a new Parliament, which proved equally unfavourable to his views of government, but finally resigned its powers into his hands.

On December 16, 1653, he was installed Protector of England, Scotland, and Ireland, not daring to accept the proffered title of "King," as it was opposed to the feelings and opinions of his most powerful friends. The first act of his reign was to make peace on honourable and advantageous terms with the Dutch: soon after he broke off a treaty with Spain, and entered into an agreement with France. In these transactions he was blamed by some, but his genius was of a stamp not to be lightly judged. The Spanish war was conducted under the captainship of Admiral Blake, whose name will ever stand in the first rank of the prudent, the daring, and the free. Judgment in the choice of men was one of Cromwell's most peculiar talents: witness the names of Milton, Hale, and Ludlow, of Ireton, Blake, Monk, and Henry Cromwell; with a crowd of lesser men, all exactly suited to the stations in which he placed them. He concluded peace with Denmark and Sweden, dictated advantageous terms of reconciliation and alliance to Portugal, and caused the name and flag of England to be respected throughout Europe during his Protectorate. His court was grave and orderly; and as it is plain, from several passages of history, that he would willingly with the power have assumed the name and ensigns of a king, so in his mode of life he adopted something not far short of kingly state. After having tried to govern England by the unpopular Major-Generals of Districts, and by the constitutional method of Parliaments, his only obstacle to success seeming to be the want of the name and hereditary strength of royalty; after having passed through many private dangers and public difficulties, Cromwell called a third and last Parliament, and instituted a House of

Peers; but before they ever met in Parliament, the Protector was seized with a quartan ague, which, after a few weeks' illness, brought him to the grave at the age of fifty-nine years.

His reign was momentous, short, and arbitrary; yet less severe than would be supposed in the circumstances in which he placed himself. His severity was chiefly directed against the cavalier party, who never ceased to plot against his person and his power. But his vengeance, though strict, was not bloody, his punishments seldom exceeding confiscation, fine, or imprisonment. There are some instances of his packing juries, and some of his diverting the ordinary course of justice by other means. His parliaments were elected unconstitutionally; it could hardly be otherwise, when the power that brought them together was usurped and absolute. But his main object seems to have been the general happiness, virtue, and honour of his people. Few of England's hereditary kings had governed so well or so mildly; scarcely any so bloodlessly. His prayer on his death-bed was as follows;—"Lord! I am a poor, foolish creature; this people would fain have me live; they think that it would be best for them, and that it will redound much to Thy glory. All the stir is about this. Others would fain have me die. Lord, pardon them, and pardon Thy foolish people; forgive their sins, and do not forsake them; but love, and bless, and bring them to a consistency, and give them rest; and give me rest for Jesus Christ's sake; to whom, with Thyself and the Holy Spirit, be all honour and glory." He died September 3, 1658, on the anniversary of his victories at Dunbar and Worcester. Some hours before his death he declared his eldest son Richard to be his successor in the Protectorate. He was buried with the pomp that became his high place, and his remains were interred amidst those of England's kings. The empty spite of the minions of the Restoration was wreaked on his dead body, which was disinterred, hanged at Tyburn, and burnt. This was the only revenge that the courtly followers of Charles could take on the man, the terror of whose name still made them tremble.

Cromwell's natural character was kindly and benevolent, in proof of which may be adduced the ardent love felt for him by his family, his personal friends, and his soldiers. His humanity was displayed in his toleration of religious differences of opinion, and in his earnest interference against the persecutions of the Vaudois. Those of his letters which remain, though often on subjects where a contrary feeling might have been shown, contain nothing contradictory, and much that is favourable to this opinion. His humour was wont to show itself in a rude and boisterous manner. He laughed, and joked, and even romped with his friends and officers. This, perhaps, was not done without motive; for the discovery of character was one of Cromwell's main objects, and in the unrestrainedness of this kind of mirth the minds of many men were laid open to his view. His return from such scenes to his wonted manly and quiet dignity destroyed the undue familiarity which might have been their consequence.

Cromwell has been called by some an enthusiast; by others, a hypocrite. Tillotson says of him, that he seems to have deceived others so long that he at last deceived himself. It would, perhaps, be more just to say, that he long deceived himself, and when that ceased, he began to deceive others. That he had a strong sense of religion there can be no doubt, inasmuch as that at one time of his life he had determined to give up his native country for the free exercise of his faith. On his death-bed he declared, that he had assuredly at one time been in a state of grace. His judgment was sound and his mind powerful: and it is not men of this character who commonly prove self-deceivers. That he deceived others there is no doubt; but that deception was rather political than moral. He was very diligent to inspect the minds of his friends and followers, and, in doing

so, frequently kept his opinions and feelings in the background, the better to effect his purpose: that this can be called hypocrisy may be well doubted. He left his kingdom in a flourishing condition; respected abroad, in a good state at home, and, notwithstanding the few grants of money given to him, inconsiderably in debt.

Cromwell was possessed of a robust body, and of a manly but stern and unprepossessing aspect. The picture from which our portrait is engraved, was presented by him to Nathaniel Rich, then serving under him as colonel of a regiment of horse in the Parliamentary army; it was bequeathed to the British Museum by the great-grandson of that gentleman, Lieut.-General Sir Robert Rich. The books in which the history of this period may be studied are too well known to require minute enumeration. Milton, Harris, Godwin, are favourable to Cromwell: most other writers of note have gone against him. The character given of him by Cowley is justly celebrated.



[Central Group from West's Picture of the Dissolution of the Long Parliament.]



Engraved by W. H. R.

CLAUDE

*From the original
in the Musée Napoléon.*

Under the superintendence of the Society for the Diffusion of Useful Knowledge.

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CLAUDE.

CLAUDE GELÉE, commonly called Claude Lorraine, was born in 1600, at the village of Chamagne, in Lorraine, of very indigent parents. He was apprenticed to a painter of eatables * ; but at the end of his term of service, whether from disgust at his employment, desire of change, or perhaps influenced by the love of art, he engaged himself as a domestic to some young painters who were going to Italy. On arriving at Rome he was employed as a colour-grinder by Agostino Tassi, an artist then in high repute, whose landscapes are spirited and free, and particularly distinguished by the taste displayed in the architectural accompaniments. Tassi first induced him to try his abilities in painting. His earliest essays were implicit imitations of his master's manner, and evinced no symptom of original genius ; perhaps even in his matured style some indications of Tassi's influence may be traced. He continued, as opportunity occurred, to exercise his pencil, obtaining little notice and still less reward. By degrees however he succeeded sufficiently to venture on giving up his menial employment ; and having acquired from Tassi a tolerable expertness in the mechanical part of his profession, he appears from thenceforth to have given little attention to the works of other painters, relying on his own discernment and diligent observation of nature. Many years elapsed, however, before the talents of Claude reached their full maturity, whence his biographers have inferred that he owed his excellence rather to industry than genius ; as if such excellence were within the reach of mere application.

He drew with indefatigable diligence, both from antique sculpture and from the living model, but to little purpose ; and he was so conscious of his incapacity, that he used to observe, "I sell the landscapes and throw the figures into the bargain : " and sometimes he employed Filippo Lauri and Courtois to insert them. But his figures, however faulty in themselves, are always well adapted to promote the harmony of the whole composition ; being judiciously placed, and shaded, illuminated, sharpened out, or rendered indistinct, with nearly as much skill as is shown in the other parts of the picture. And not unfrequently, however feebly drawn, they partake of that classical and poetic air, which Claude, beyond every other landscape painter, has diffused over his works.

It is said, and the circumstances of his early life render it probable, that he was very deficient in general acquirements. Assuredly he had no opportunities of becoming a profound scholar, nor in relation to his art was it necessary that he should ; why should he have sought through the medium of books that imagery which lay before him in reality ? Rome, and its environs, the banks of the Tiber, and the broad Campagna, supplied his imagination

* Sandrart, a contemporary, who wrote the life of Claude in Latin, says, "à parentibus suis in disciplinam tradebatur pictori cuiusdam artocreatum." It has been, however, almost uniformly stated that Claude was apprenticed to a pastrycook.

with the best food, and his pencil with inexhaustible materials. He was accustomed to spend whole days in the open air, not only studying Nature in her permanent aspects, but making memorandums of every accidental and fleeting effect which presented itself to his observation. Sandrart, who sometimes accompanied Claude in his excursions, relates that he was accustomed to discourse on the visible phenomena of nature with the intelligence of a philosopher; not only noting effects, but explaining their causes with precision and correctness, whether produced by reflection or refraction of light, by dew, vapour, or other agencies of the atmosphere. Broad as is his style, he entered minutely into detail, and made drawings of trees, shrubs, and herbage, marking all their peculiarities of shape, growth, and foliage. By this practice he was enabled to represent those objects with undeviating accuracy, and to express, by a few decided touches, their general character.

Amidst the splendour of his general effects, the distinguishing qualities of objects are never neglected; fidelity is never merged in manner; and hence it is, that the longer we look at his pictures, the more vivid is the illusion, the more strongly is the reality of the represented scene impressed upon us. Combining with his fine imagination the results of observation thus long and intensely exercised, he accomplished in his works that union of poetic feeling with accurate representation of nature, which forms the highest excellence of art, and in which, as a landscape painter, he stands unrivalled.

Claude found in Rome and its neighbourhood the materials of his scenery, but the combination of them was his own: he selected and copied portions, but he seldom or never painted individual views from nature. His favourite effects are those of sunrise and sunset, the periods at which Nature puts on her most gorgeous colouring. Beauty and magnificence are the characteristics of his compositions: he seldom aims at sublimity, but he never sinks into dullness. Above all, he never brings mean or offensive objects into prominent view, as is so often the case in the Dutch pictures. His fore-grounds are usually occupied by trees of large size and noble character, and temples and palaces, or with ruins august in their decay. Groves and towers, broad lakes, and the continuous lines of arched aqueducts, enrich the middle space; or a boundless expanse of Arcadian scenery sweeps away into the blue mountainous horizon. In his admirable pictures of seaports, he carries us back into antiquity; there is nothing in the style of the buildings, the shape of the vessels, or the character of any of the accompaniments which, by suggesting homely associations, injures the general grandeur of the effect. The gilded galleys, the lofty quays, and the buildings which they support, all belong to other times, and all have the stamp of opulence, magnificence, and power.

As Claude's subjects are almost uniformly those of morning or evening, it might naturally be supposed that his works possess an air of sameness. To remove such an impression, it is only necessary to look at his pictures side by side. We then perceive that he scarcely ever repeats himself. The pictures of St. Ursula and the Queen of Sheba, in the National Gallery, are striking instances of that endless variety which he could communicate to similar subjects. In each of these pictures there is a procession of females issuing from a palace, and an embarkation. The extremities of the canvass are occupied by buildings, the middle space being assigned to the sea and shipping, over which the sun is ascending. After the first glance, there is no resemblance in these pictures. The objects introduced in each are essentially different in character; in that of the Queen of Sheba they are much fewer in number; the masses are more broad and unbroken, and the picture has altogether more grandeur and simplicity than its companion. Its atmosphere too is different: it is less clear and golden, and there is a swell on the waves, as if they were subsiding from the agitation of a recent storm. The picture of St. Ursula is characterised by beauty. Summer appears to be in its meridian, and the whole picture seems gladdened by the freshening influence of morning.

The vapoury haze which is just dispersing, the long cool shadows thrown by the buildings and shipping, the glancing of the sun-beams on the water, and the admirable perspective, all exhibit the highest perfection of art. It was thus that Claude, although he painted only the most beautiful appearances of nature, diversified his effects by the finest discrimination. Sea-ports such as these were among his most favourite subjects; and there are none in which he more excelled: yet perhaps it is with his pastoral subjects that we are most completely gratified. The Arcadia of the poets seems to be renewed in the pictures of Claude.

In the general character of his genius, Claude bears a strong affinity to Titian. He resembles him in power of generalization, in unaffected breadth of light and shadow, and in that unostentatious execution which is never needlessly displayed to excite wonder, and which does its exact office, and nothing more. But the similitude in colour is still more striking. The pictures of both are pervaded by the same glowing warmth; and exhibit the true brilliancy of nature, in which the hues of the brightest objects are graduated and softened by the atmosphere which surrounds them. The colours by which both produced their wonderful effects were for the most part simple earths, without any mixture of factitious compounds, the use of which has been always prevalent in the infancy, and the decline of art, administering as it does to that unformed or degenerate taste which prefers gaudiness to truth.

Claude's success raised a host of imitators. He was accustomed, on sending home the works which he had been commissioned to paint to make a drawing of each, which he inscribed with the name of the purchaser, as a means by which the originality of his productions might be traced and authenticated. He left six volumes of these drawings at the time of his death, which he called his *Libri di Verità*. One containing two hundred designs is in possession of the Duke of Devonshire; these have been engraved by Earlom, and published by Boydell under the title of "*Liber Veritatis*." Another of these books was purchased a few years since in Spain, and brought into this country; where it came into the possession of Mr. Payne Knight, and was bequeathed by him to the British Museum. Some of Claude's pictures have been finely engraved by Woollet. There are twenty-eight etchings extant of landscapes and seaports, by Claude's own hand, executed with the taste, spirit, and feeling which we should naturally expect.

England is rich in the pictures of Claude, some of the finest of which were imported from the Altieri Palace at Rome, and from the collection of the Duc de Bouillon at Paris. There are ten in the National Gallery; the two to which we have adverted, that of St. Ursula especially, he has perhaps never surpassed. The little picture of the Death of Procris is also singularly beautiful. The Earl of Radnor's Evening, or Decline of the Roman Empire, is one of the most exquisite of Claude's works. The Marquis of Bute's collection, at Luton, is also enriched by some of the finest specimens of this artist in England.

His private history is entirely devoid of incident. From the time of his arrival in Italy he never quitted it; and though claimed by the French as a French artist, he was really, in all but birth, an Italian. He lived absorbed in his art, and never married, that his devotion to it might not be interrupted by domestic cares. His disposition was mild and amiable. He died in 1682, aged eighty-two.

For more detailed information we may refer to Sandrart "*Academia Artis Pictoriæ*." It is extraordinary that in Felibien's elaborate work, "*Sur les Vies et sur les Ouvrages des plus excellens Peintres anciens et modernes*," Claude is entirely omitted. The English reader will find the substance of the information given by Sandrart in Bryan and Pilkington.

REMBRANDT.

BORN June 15, 1606. His father was a miller, named Gerretz, who lived near Leyden, on the banks of the Rhine. Hence Rembrandt assumed the higher-sounding title of Van Ryn, in exchange for his paternal appellation. The miller was sagacious enough to perceive that his son had talent, but not to discover the direction in which it lay; and sent him to study Latin, and qualify himself for one of the learned professions at the University of Leyden. He had no turn for scholarship; indeed, through life, his literary acquirements were decidedly below par: but he showed great expertness in drawing any object which caught his notice. The miller wisely yielded to what appeared the natural bent of his son's genius, and suffered him to pursue painting as a profession. He studied first for three months at Amsterdam, in the school of Jacob Van Swaennenberg, then six months with Peter Lastman, and six with Jacob Pinas. It is somewhat surprising that he should have continued so long with these masters, from whom he could learn no more than the rudiments of execution. Had they been better, he would have gained little but manual skill from them; for, from the first, his style was essentially his own. Nature was his preceptress, and his academy was his father's mill. There he found those unique effects of light and shadow which distinguish his pictures from all others. The style of art which astonished his contemporaries by its novelty and power, and will ever continue to influence the practice of later artists, was founded on and formed out of the brilliant contrasts exhibited by a beam of light admitted through a narrow aperture, and rapidly subsiding into darkness: a spectacle which, familiar to his childhood, seems to have left an indelible impression on his imagination. He studied with great assiduity, but seems to have scarcely been conscious of his own strength until the commendation of his fellow-students aroused him. At the suggestion of one of them he took a painting which he had just finished to an amateur at the Hague, who gave the best proof of his approbation by paying a hundred florins for it on the spot. The sudden acquisition of so much wealth almost turned the young artist's head. He went on foot to the Hague; but he posted home to his father's mill in a chariot. Extravagance, however, was not one of his characteristics, and this was his last, as it was his first act of ostentatious disbursement.

He remained for some time in his native village, induced, perhaps, by the facilities which the banks of the Rhine presented to him for the study of landscape. Even in that department of art he selected those phases of nature which harmonised with his usual management of *chiar' oscuro*: such as effects of twilight, or the setting sun, or any combinations of clouds, rocks, trees, or other objects, which formed large masses of shade relieved by light concentrated in one spot. But being frequently summoned to Amsterdam by commissions for portraits, he settled in that city in 1630. At the



Engraved by R. Woodcut.

REMBRANDT.

*from the original Picture by himself
in his Majesty's Collection.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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same time he married a pretty peasant girl from Ramsdorp, whose portrait he has often introduced in his pictures. He received several pupils into his house, who paid largely for his instructions.

One of Rembrandt's earliest and most steadfast patrons was the burgomaster Six, for whom he painted the celebrated picture now in the National Gallery, of *The Woman taken in Adultery*. If this be an average specimen of his style at this time, no wonder can be felt that his reputation rose to a prodigious height, and that he obtained large prices for his performances. The style of this picture, though approaching to the elaborate finishing of *Mieris* or *Gerard Dow*, is yet as broad as any of his subsequent works, after he had adopted a bolder method of execution. Refinement of character we never must expect in Rembrandt; but in this picture we are not shocked by that uncalled-for coarseness which debases many of his later works. In the figure of Christ especially, there is some attempt to rise above the level of common life, which he usually contents himself with copying. The picture exhibits his usual grandeur and solemnity of light and shade, and is remarkable for brilliancy of colouring.

As Rembrandt's practice became more and more lucrative, he gave way to a vice which certainly is not the besetting one of artists, and grew insatiably avaricious. His engravings were sought with even more avidity than his pictures; and he left unemployed no artifice by which their popularity might be turned to account. Impressions were taken off and circulated when the plates were half finished; then the work was completed, and the sale recommenced. Alterations were then made in the perfect engraving, and these botched prints were again sent into the market. Impressions of the same plate in all these stages of transformation were eagerly sought by the idle foppery of collectorship; and it was held a serious impeachment of taste not to possess proofs of the little *Juno* with and without a crown; the young *Joseph* with the face light, and the same *Joseph* with his face dark; the woman with the white bonnet, and the same woman without a bonnet; the horse with a tail, and a horse without a tail, &c. Ungentlemanly tricks were practised to enhance the price of his works. He often expressed an intention of quitting Amsterdam altogether. Once he was announced to be dangerously ill; at another time he was reported to be dead. It is strange that he should not have felt these petty artifices to be unworthy of his genius, and unnecessary to his fame or fortune; but it seems not improbable that some of his eccentricities were played off to attract attention. Being occupied one day in painting the picture of a burgomaster and his family, word was brought that his favourite monkey was dead. He made great parade of his distress, and, as some alleviation of it, proceeded to paint the monkey into the picture. The civic dignitary remonstrated in vain against this extraordinary addition to the family group: Rembrandt refused to finish the picture unless the monkey kept his place, and accordingly it was allowed to remain. That he was not unconscious of the absurdity of such caprices may be inferred from his quick turn for humour, and the shrewdness and sagacity of his remarks.

The roughness and apparent negligence in the execution of his works astonished many of the Dutch connoisseurs, who had been so used to minute delicacy of finish as to consider it essential to excellence. To these critics he replied in a tone of irony, requesting that when they perceived anything particularly wrong in his works, they would believe that he had a motive for it. To others who examined his pictures too closely, he observed, that the smell of the paint was unwholesome; adding a very just observation, that the picture is finished when the painter has expressed his intention.

Numerous copies of Rembrandt's pictures were made by his pupils, which he re-touched and sold as originals. Sandrart asserts that he gained one thousand two hundred florins

yearly by this commerce. It is proper, however, to state that most of the great masters have, more or less, availed themselves of the labour of their scholars.

In one respect, however, Rembrandt acted worthily of his genius. He never allowed the love of gain to interfere with, or limit the time and labour which were required to give excellence to his paintings. The bravura of hand by which his later works are distinguished, has led to an idea that he painted them carelessly and with great despatch. No doubt he wrought with firmness and decision when his plan was fixed; but various studies are extant, which show that, before commencing a picture, he constructed and reconstructed his design with indefatigable attention. This was especially the case with his historical works; yet in portrait painting he was scarcely less particular. Frequently, when the picture was considerably advanced, struck by some new arrangement, an effect of light, a happy turn of drapery, a better position of the head, he would begin again; and the patience of the sitter was sometimes so much tried by a succession of these alterations, that works would have been left unfinished on the artist's hands, but for that confidence in the ultimate excellence of the pictures, which rendered his employers anxious to possess them at any outlay of time, patience, or money.

Descamps, the French biographer of the Flemish painters, enlarges on Rembrandt's misfortune in not having been born in Italy, or, at least, not having spent some years there. "How different a painter would he have been," he says "had he been familiar with the works of Raphael and Titian." That he would have been a different painter may be doubted; that he would have been a better one is still less probable. Descamps adds, that he owed his genius to nature and instinct alone; a much more rational remark, and so true, that it appears almost demonstrable that no system of discipline or education would have materially altered his turn of mind. He was sufficiently well acquainted, through the medium of prints, casts, and marbles, with the leading works both of ancient and modern art; but he had no taste for refinement, and he knew that what is called high art was not his vocation. He had collected quantities of old armour, rich draperies, grotesque ornaments, and military weapons, which he jocularly called his antiques; and he made no scruple of deriding the exclusive claims to taste set up by particular schools. He felt that he had no occasion to ask his passport to reputation from others; but that, as Fuseli expresses it, "he could enter the temple of fame by forging his own keys."

Few painters, indeed, have so full a claim to the merit of originality as Rembrandt. It would be hard to point out any of his predecessors to whom he is indebted for any part of his style; but he has opened a rich treasure of excellence for his successors to profit by. The full powers of the management of light and shade, which we denominate by the Italian phrase *chiar' oscuro*, were not known until Rembrandt developed them. It might have been supposed that the power, and harmony, and splendour of Correggio left nothing to be desired in this department of the art; but Rembrandt gave to his masses a force and depth, and concentration, unequalled, and peculiar to himself. Nor is *chiar' oscuro* in his hands merely an instrument of picturesque effect; it is also a most powerful vehicle of sentiment, especially in subjects characterised by solemnity or terror. The "Crucifixion," "Christ and St. Peter in the Storm," and "Samson seized by the Philistines," are striking but not singular examples of this:—it is the excellence which pervades his works. "Jacob's Dream," in the Dulwich Gallery, deserves mention as a most remarkable instance of his peculiar powers, for it embodies images so vague and undefinable, that they might be thought beyond the grasp of painting. Forms float before us, apparently cognisable by our senses, yet so vague, that when examined, they lose the semblance of form which at first they wore, receding gradually to so immeasurable a distance, that it would seem as if in truth the heavens were opened. It is the most *spiritual* thing conceivable, and breathes the very atmosphere of a dream.

As a colourist Rembrandt has scarcely a superior: if his tints are not equal in truth and purity to those of Titian, yet his admirable management of light and shadow gives to his colouring an almost unrivalled splendour. In that quality of execution which painters call *surface*, he was eminently skilled; perhaps none but Correggio and Reynolds can compare with him in it. To his portraits he gave a most speaking air of identity; but his delineations of the human form and character in works of imagination are almost ludicrous, and little better than travesties of the subject. Beauty certainly must have come in his way; but he seems to have avoided and rejected it for the sake of ugliness and vulgarity. The picture of a "Woman Bathing," in the National Gallery, is a good instance both of his merits and faults, treating with the utmost fidelity and beauty of execution a subject so disagreeable, that admiration is neutralised by disgust. Indeed his genius has no greater triumph than that of reconciling us to his defects.

Rembrandt's style of engraving, as of painting, is in great measure of his own invention. His plates are partly etched, assisted with the dry point, and sometimes, but not often, finished with the graver. His prints possess the effect of colouring in a surprising degree; the light and shade is managed, as might be expected, with consummate skill, and the touch has a lightness and apparent negligence, which give to his etchings an indescribable charm.

De Piles and some other writers have asserted that Rembrandt was at Venice in the year 1635 or 1636. This mistake arose from the dates, and the name of Venice which Rembrandt put at the bottom of some of his prints, with the view of enhancing the price of them. He never quitted Amsterdam after he first established himself there in 1630. He could have had no inducement indeed to absent himself from a city in which he was so rapidly acquiring both fame and fortune. In what related to his art he never looked out of himself; and he was so far from seeking any general acquaintance with the world, that he associated only with a small circle in his own city, and that of an inferior class. The burgomaster Six, who appreciated his extraordinary talents, and wished to see him fill a place in society worthy of them, often attempted to lead him among the wealthy and the great; but that inveterate want of refinement which is visible in his works, pervaded his character, and he confessed that he felt uneasy in such company; adding, that when he left his painting-room, it was for the purpose of relaxation, which he was more likely to find among his humble associates, and in the convivialities of the tavern. He lived nearly to the age of sixty-eight years, and died at Amsterdam in 1674.

Those who may be curious to know the different impressions and variations of Rembrandt's plates, and their respective rarity and value, will find information in the catalogue of his works, first published by Gersaint, at Paris, and P. Yver, at Amsterdam; which was afterwards enlarged by our countryman Dalby, and has since been added to in a publication by Adam Bartlet, printed at Vienna in 1797.

Rembrandt's works are nowhere more valued than in this country, which may account for the vast influx of them hither. Originals are not often met with on the Continent; here they may be found in every great collection. The National and the Dulwich Galleries contain some of his finest performances. Particulars of Rembrandt's life and works may be found in "La Vie des Peintres Flamands, par Descamps," and in De Piles. In English, in Bryan's "Dictionary of Painters," and in Pilkington.

CORNEILLE.

PIERRE CORNEILLE was born at Rouen, on the 6th of June, 1606. His father was in the profession of the law, and held an office of trust under Louis XIII. Young Corneille was educated in the Jesuits' College at Rouen; and, while there, formed an attachment to that society, which he maintained unimpaired in after-life. He was destined for the bar, at which he practised for a short time, but had no turn for business; and with better warrant than the many, who mistake a lazy and vagabond inclination for genius and the Muse, he quitted the path of ambition and preferment for a road to fame, shorter, and therefore better suited to an aspiring, but impatient mind. A French writer congratulates his country, that he who would have made an obscure and ill-qualified provincial barrister, became, by change of place and pursuits, the glory and ornament of a great empire in its most splendid day. Corneille "left his calling for an idle trade," without having bespoken the favour of the public by any minor specimens of poetical talent. He seems, indeed, to have hung loose upon society, till a petty affair of gallantry discovered the mine of his natural genius, though not in his purest and richest vein. The story is told by Fontenelle, and has been related of many others with nearly the same incidents, being the commonplace of youthful adventure. One of Corneille's friends had introduced him to his intended wife; and the lady, without any imputation of treachery on the part of the supplanter, took such a fancy to him, as induced her to play the jilt towards his introducer. Corneille moulded the embarrassment into a comedy entitled "*Mélite*." The drama had hitherto been at a low ebb among the French. Their tragedy was flat and languid; to comedy, properly so called, they had no pretensions. The theatre therefore had hitherto been little attended by persons of condition. Racine describes the French stage when Corneille began to write, as absolutely without order or regularity, taste or knowledge, as to what constituted the real merits of the drama. The writers, he says, were as ignorant as the spectators. Their subjects were extravagant and improbable; neither manners nor characters were delineated. The diction was still more faulty than the action; the wit was confined to the lowest puns. In short, all the rules of art, even those of decency and propriety, were violated. This description gives us the history of the infant drama in all ages and countries; of Thespis in his cart, and of "Gammer Gurton's Needle."

While the French theatre was in this state of degradation, "*Mélite*" appeared. Whatever its faults might be, there was something in it like originality of character; some indications of a comic vein, and some ingenious combinations. The public hailed the new era with delight, and the poet was astonished at his own success. The stage seemed all at once to flourish and to have taken its proper station among the elegant arts and rational amusements. On the strength of this acquisition, a new company of actors was formed; and the successful experiment was followed up by a series of pieces of the same kind, between the years 1632 and 1635. Imperfect as they were, we may trace in them some



Engraved by T. Rowland.

CORNÉILLE.

*From an original Picture by G. Lebrun,
in the possession of the Institute of France.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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sketches of new character, which the more methodical and practised dramatists of a later period filled out with more skill and higher colouring, but with little claim to invention.

We owe to Corneille one of the most entertaining personages in modern comedy,—the Chambermaid; who has succeeded to the office of the Nurse in the elder drama. This change was partly, perhaps principally, produced by that great revolution in the modern stage which introduced women upon the boards. While female characters were consigned to male representatives, the poet took every opportunity of throwing his heroines into breeches to shirk over the awkwardness of the boys; and the subordinate instruments of the plot were duly enveloped in the hoods and flannels of decrepit age, while the hard features of the adult male were easily manufactured into wrinkles. But when once real women were brought forward, they had their own interests to manage as well as those of the author; and the artificial disguise of their persons would ill have accorded with those speculations, of which personal beauty formed a main ingredient. It was their business, therefore, while they conducted the love affairs of their mistresses, to interweave an underplot between themselves and the valets. Less attractive perhaps than their young ladies in outward show, they obtained compensation in the piquancy of wit intrusted to their delivery, and thus divided the interest among the spectators in no disadvantageous proportion.

Corneille was also the first who brought the dialogue of polished society upon the French stage, which had hitherto been confined to the vulgarities of low comedy or the bombast of inflated tragedy. But it is time to rescue him from the obscurity of his own early compositions.

His first tragedy was "*Medea*," copied principally from the faulty model of Seneca, whose prelix declamation, thus early adopted, probably exercised an unfavourable influence on the after-fortunes of the national tragedy. His nephew Fontenelle, indeed, says that "he took flight at once, and soared instantly to the sublime." But this sentence has not been confirmed by more impartial critics. The Continent has condemned the witchcraft; but we are bound to uphold it in defence of our own Shakspeare, who has clothed his *hags* with more picturesque and awful attributes than the magnificent and imperial sorceries of Corneille, Seneca, or even Euripides himself have exhibited.

The year 1637 was the era of the production of the "*Cid*;" the play not only of France, but of Europe, for it has been translated into most languages. But a sudden reputation involves its possessor in many vexations. Poets were in those days compelled to be courtiers, if they would prosper. At the Hotel de Rambouillet an assembly was held, consisting of courtly and fashionable authors, who wasted their time in composing *thèses d'amour* and other fopperies of romantic literature. Over this society, as well as over the politics of Europe, Richelieu chose to be umpire. He was also the founder of the French Academy, and the avowed patron of its members. With this hold upon their good manners, he kept four authors in pay, for the purpose of filling out his own dramatic and poetical skeletons. Corneille consented to be one of the party, and was so ignorant of the ways of courts as to fancy that he might exercise his judgment independently. He was even simple enough to be astonished that the well-meant liberty of making some alterations in the plot of one of these ministerial dramas should give offence: but as he was too proud to surrender his own judgment, or to risk future affronts from the revulsion of the Cardinal's good-will, he withdrew from the palace, and abandoned himself to uncontrolled intercourse with the Muse. Richelieu therefore became the principal instigator of a cabal, which the envy of the wits sufficiently inclined them to form. Under such auspices, they entered into a conspiracy against the uncourtly offender. The prime minister could not endure that the successful intriguer in political life should be taxed with failure in unravelling the intricacies of a fictitious interest; he therefore looked at the real defects in a performance approved

by the public with a jaundiced eye, and with but a half-opened one at its unrivalled beauties. As universal patron, he had settled a pension on the poet; but he levelled insidious and clandestine shafts against his fame. The "irritable tribe" willingly ran to arms, with Scuderi at their head, who wrote hostile remarks on the "*Cid*," addressed to the Academy in the form of an appeal, in the course of which he quaintly termed himself *the evangelist of truth*. According to the statutes of the Academy, that august body could not take upon itself the decision, without the consent of both parties. Corneille, however indignant professionally, was under too many personal obligations to the Cardinal to spurn the authority of a tribunal erected by him. He therefore gave his assent to the reference, but in terms of considerable haughtiness. The Academy drew up a critique, to which they gave the modest title of "*Sentiments of the French Academy on the tragi-comedy of the Cid*." In the execution of this delicate commission the learned members contrived to reconcile the demands of sound taste and criticism with the tact and suppleness of courtiers. They gratified the splenetic temper of the minister by censures, the justice of which could not be gainsayed; but they praised the beauties of the great scenes with a nobleness of panegyric, which took from the author all right to complain of partiality. This solemn judgment was given after five months of debate and negotiation between the Cardinal and the academicians, who dreaded official frowns if they wholly acquitted, and public disgust if they condemned against evidence. If it be considered that this infant institution owed its birth to Richelieu, and depended on him for its future growth, the verdict is highly honourable to the individuals, and creditable to the literary character, even when disadvantageously circumstanced by being entangled in the trammels of a court.

Our limits will not permit the examination of insulated passages, nor even individual tragedies: but independently of the splendour of the execution, other circumstances attending the career of the "*Cid*" produced a strong impression on the remainder of Corneille's dramatic life. The "*Cid*" was taken from two Spanish plays, and several passages were actual translations; but not in sufficient number to invalidate the author's claim to a large share of originality. To set that question at rest, in the editions published by himself, he gave the passages taken from the Spanish at the bottom of the page. Yet it was objected by his rivals and libellers, that the author of "*Medea*" and the "*Cid*" could only imitate or translate: that he had stolen the first of his tragedies from Seneca, the second from Guillen de Castro: a clever borrower, without a spark of tragic genius or invention! Unluckily for this bold assertion, among other European languages, this French play was translated into Spanish; and the nation, whence the piece was professedly derived, thought it worth while to recover it in the dress given to it by an illustrious foreigner. Against such unfounded censures it will be sufficient to quote the authority of Boileau, who speaks of the "*Cid*" as a *merveille naissante*.

Having achieved his first great success on a Spanish subject, and after a Spanish model, it is not improbable that, had all gone smoothly, he would have continued to draw his resources from the same fountain. But vexation and resentment, usually at variance with good policy, now conspired with it, and put him on seeking a new road to fame. He had, as it should seem, intended to transplant a succession of Spanish histories and fables, with all the entanglement of Spanish contrivance in the weaving of plots. But in weighing the objections started against his piece, he found that they applied rather to his Spanish originals than to his own adaptation; he therefore determined to cut the knot of future controversy, by adopting the severity of the classical model. To this we owe "*Horace*," "*Pompée*," "*Cinna*," and "*Polycuete*;"—masterpieces which his more polished but more feeble successors in vain aspired to emulate. Thus did this eager war of criticism produce a crisis in the dramatic history of France. Its stage would

probably, but for this, have been heroic and chivalrous, not, as it is, Roman, and after the manner of the ancients. It might even have rivalled our own in tragi-comedy;—that monster stigmatised by Voltaire as the offspring of barbarism, although, and perhaps because, he “pilfered snug” from it; and might hope, by undervaluing the article, to escape detection as the purloiner.

At the end of three years, devoted to the study of the ancients, the injured author avenged the injuries levelled against the “Cid” by the production of “Horace.” Although the impetuous poet had not yet subdued his genius to the trammels of just arrangement, unity of action, and the other severe rules of the classic drama, such was the originality of conception, the force of character, and grandeur of sentiment displayed in this performance, that new views of excellence were opened to the astonished audience. Voltaire, with all the pedantry of mechanical criticism, objects to “Horace,” that in it there are three tragedies instead of one. Whatever may be the force of this objection with the French, it will weigh little with a people inured to the irregular sublimity and unfettered splendour of Shakspeare. “Cinna” redeemed many of the errors of “Horace,” and improved upon its various merits. The suffrages of the public were divided between it and “Polyeucte,” as the author’s masterpiece. But Dryden considered the “Cid” and “Cinna” as his two best plays; and speaks of “Polyeucte” sarcastically, as, “in matters of religion, as solemn as the long stops upon our organs.”

Before the performance of “Polyeucte,” Corneille read it at the Hôtel de Rambouillet. That tribunal affected sovereign authority in affairs of wit. Even the reputation of the author, now in all its splendour, could no further command the civilities of the critics, than to “damn with faint praise.” Some days afterwards, Voiture called on Corneille, and, after much complimentary circumlocution, took the liberty of just hinting, that its success was not likely to answer expectation: above all, that its *Christian spirit* was calculated to give offence. Corneille, much alarmed, was about to withdraw it from rehearsal: the persuasions of an inferior player spirited him up to risk the consequences of avowing himself a Christian in an infidel court. Thus, probably, a hanger-on of the theatre had the honour of preventing a repetition of that malice, by which rival wits attempted to arrest the career of the “Cid.”

The winter of 1641-42 produced “La Mort de Pompée” and “Le Menteur.”

The opening of “La Mort de Pompée” has been frequently commended for grandeur of conception and originality; and the skill cannot be denied, by which the enunciation of the circumstances producing the interest of the piece is rendered consistent with the dignity of the subject and characters. The same praise cannot be conceded to the inflation of the dialogue and the intolerable length of the speeches. But the concluding speech of Caesar to the second scene of the third act, and the whole of the fourth act, notwithstanding the censure of Dryden, both on this tragedy and the “Cinna,” that “they are not so properly to be called plays, as long discourses of reason and state,” may be selected as favourable specimens of the style and power of French dialogue.

A short notice will be sufficient for the comedy of Corneille; and the production of “Le Menteur,” his most celebrated piece, affords the fittest opportunity. As the “Cid” was imitated from Guillen de Castro, Lopé de Vega furnished the groundwork of “Le Menteur.” It is considered to be the first genuine example of the comedy of intrigue and character in France; for “Melite” was at best but a mere attempt. Before this time, there was no unsophisticated nature, no conventional manners, no truth of delineation. Mirth was raised by extravagance, and curiosity by incidents bordering on the impossible. Corneille appealed to nature and to truth: however imperfect the execution, in comparison with that of his next successor in comedy, he proved that he knew how Thalia as well as

Melpomene ought to be drawn. The greatest compliment, perhaps, that can be paid to his genius is, that he pointed out the road both to Racine and Molière.

The year 1645 gave birth to "Rodogune," in which, having before touched the springs of wonder and pity, he worked on his audience by the more powerful engine of terror. His subsequent pieces were below his former level, and betrayed, not so much the decay of genius, from the growing infirmities of nature, as that fatal mistake in *writing themselves out*, so common to authors in the province of imagination. The cold reception of "Pertharite" disgusted the poet, and he renounced the stage in a splenetic little preface to the printed play, complaining that "he had been an author too long to be a fashionable one." The turmoil of the court and the gaiety of the theatre had not effaced his early sentiments of piety and religion; he therefore betook himself to the translation of Kempis's "Imitation of Jesus Christ," which he performed very finely. This gave rise to a ridiculous and unfounded story, that the first book was imposed on him as a penance; the second, by the Queen's command; and the third, by the terrors of conscience during a severe illness.

As the mortification of failure faded away with time, his passion for the theatre revived. Notwithstanding some misgivings, he was encouraged by Fouquet Desrin, in 1659, after six years' absence. He began again, with more benefit to his popularity than to his true fame, with "Œdipus;"—the noblest and most pathetic subject, most nobly treated, of ancient tragedy. "La Toison d'Or" came next; a spectacle got up for the King's marriage;—a species of piece in which the poet always plays a subordinate part to the scene-painter and the dress-maker. "Sertorius" is to be noticed as having given scope to the fine declamatory powers of Mademoiselle Châiron, the Siddons of the French stage.

"Berenice" rose to an unenviable fame, principally in consequence of the following circumstances. Henrietta of England, then Duchess of Orleans, whom Fontenelle had the good manners to compliment as "a princess who had a high relish for works of genius, and had been able to call forth some sparks of it *even in a barbarous country*," privately set Corneille and Racine to work on the same subject. Their pieces were represented at the same time; and the struggle between a worn-out veteran and a champion in the vigour of youth, terminated, as might have been expected, in the victory of the latter. This literary contest was known by the title of "the duel." The experiment proves the love of mischief, but says little for the good taste or benevolence of the royal instigator. "Pulchérie" and "Sûrena" were his last productions: both better than "Berenice," with sufficient merit to render the close of his literary life respectable, if not splendid.

The personal history of Corneille furnishes little anecdote: we have only further to state, that he was chosen a member of the French Academy in 1647, and was Dean of that society at the time of his death, which took place in 1684, in his seventy-ninth year.

He is said to have been a man of a devout and melancholy cast. He spoke little in company, even on subjects which his pursuits had made his own. The author of "*Mélanges d'Histoire et du Literature*," a work published under the name of Vignent Marville, but really written by the Père Bonaventure d'Ayoune, a Cistercian monk of Paris, says, that "the first time he saw him, he took him for a tradesman of Rouen. His conversation was so heavy as to be extremely tiresome if it lasted long." But whatever might be the outward coarseness or dullness of the man, he was mild of temper in his family, a good husband, parent, and friend. His worth and integrity were unquestionable; nor had his connection with the court, of which he was not fond, taught him that art of cringing, so necessary to fortune and promotion. Hence his reputation was almost the only advantage accruing to him from his productions. His works have been often printed, and consist of more than thirty plays, tragedies and comedies.



Engraved by T. B. Clench.

JOHN BISHOP.

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MILTON.

THAT immortality which centres on the memory of a great man ought, upon a double motive, to be vigilantly sustained by his countrymen; first, out of gratitude to him, as one column of the national grandeur; secondly, with a practical purpose of transmitting unimpaired to posterity the benefit of exemplifying models. High standards of excellence are among the happiest distinctions by which the modern ages of the world have an advantage over earlier, and we are all interested by duty as well as policy in preserving them inviolate. To the benefit of this principle, none amongst the great men of England is better entitled than Milton, whether as respects his transcendent merit, or the harshness with which his memory has been treated.

John Milton was born in London on the 9th day of December, 1608. His father, in early life, had suffered for conscience' sake, having been disinherited upon his abjuring the popish faith. He pursued the liberalian profession of a scrivener, and having realised an ample fortune, retired into the country to enjoy it. Educated at Oxford, he gave his son the best education that the age afforded. At first, young Milton had the benefit of a private tutor; from him he was removed to St. Paul's School; next he proceeded to Christ's College, Cambridge, and finally, after several years' preparation by extensive reading, he pursued a course of continental travel. It is to be observed, that his tutor, Thomas Young, was a Puritan, and there is reason to believe that Puritan politics prevailed among the fellows of his college. This must not be forgotten in speculating on Milton's public life, and his inexorable hostility to the established government in church and state; for it will thus appear probable, that he was at no time withdrawn from the influence of Puritan connexions.

In 1632, having taken the degree of M.A., Milton finally quitted the University, leaving behind him a very brilliant reputation, and a general good will in his own college. His father had now retired from London, and lived upon his own estate at Horton, in Buckinghamshire. In this rural solitude Milton passed the next five years, resorting to London only at rare intervals, for the purchase of books or music. His time was chiefly occupied with the study of Greek and Roman, and, no doubt, also of Italian literature. But that he was not negligent of composition, and that he applied himself with great zeal to the culture of his native literature, we have a splendid record in his "Comus," which, upon the strongest presumptions, is ascribed to this period of his life. In the same neighbourhood, and within the same five years, it is believed that he produced also the "Arcades," and the "Lycidas," together with "L'Allegro," and "Il Penseroso."

In 1637 Milton's mother died, and in the following year he commenced his travels. The state of Europe confined his choice of ground to France and Italy. The former excited in him but little interest. After a short stay at Paris he pursued the direct route to Nice, where he embarked for Genoa, and thence proceeded to Pisa, Florence, Rome, and

Naples. He originally meant to extend his tour to Sicily and Greece; but the news of the first Scotch war having now reached him, agitated his mind with too much patriotic sympathy to allow of his embarking on a scheme of such uncertain duration. Yet his homeward movements were not remarkable for expedition. He had already spent two months in Florence, and as many in Rome, yet he devoted the same space of time to each of them on his return. From Florence he proceeded to Lucca, and thence, by Bologna and Ferrara, to Venice; where he remained one month, and then pursued his homeward route through Verona, Milan, and Geneva.

Sir Henry Wotton had recommended, as the rule of his conduct, a celebrated Italian proverb, inculcating the policy of reserve and dissimulation. From a practised diplomatist, this advice was characteristic; but it did not suit the frankness of Milton's manners, nor the nobleness of his mind. He has himself stated to us his own rule of conduct, which was to move no questions of controversy, yet not to evade them when pressed upon him by others. Upon this principle he acted, not without some offence to his associates, nor wholly without danger to himself. But the offence, doubtless, was blended with respect; the danger was passed; and he returned home with all his purposes fulfilled. He had conversed with Galileo; he had seen whatever was most interesting in the monuments of Roman grandeur, or the triumphs of Italian art; and he could report with truth, that in spite of his religion, everywhere undissembled, he had been honoured by the attentions of the great, and by the compliments of the learned.

After fifteen months of absence, Milton found himself again in London at a crisis of unusual interest. The King was on the eve of his second expedition against the Scotch; and we may suppose Milton to have been watching the course of events with profound anxiety, not without some anticipation of the patriotic labour which awaited him. Meantime he occupied himself with the education of his sister's two sons, and soon after, by way of obtaining an honourable maintenance, increased the number of his pupils.

Dr. Johnson, himself at one period of his life a schoolmaster, on this occasion indulges in a sneer which is too injurious to be neglected. "Let not our veneration for Milton," says he, "forbid us to look with some degree of merriment on great promises and small performance: on the man who hastens home because his countrymen are contending for their liberty; and when he reaches the scene of action, vapours away his patriotism in a private boarding-school." It is not true that Milton had made "great promises," or any promises at all. But if he had made the greatest, his exertions for the next sixteen years nobly redeemed them. In what way did Dr. Johnson expect that his patriotism should be expressed? As a soldier? Milton has himself urged his bodily weakness and intellectual strength as reasons for following a line of duty for which he was better fitted. Was he influenced in his choice by fear of military dangers or hardships? Far from it; "for I did not," he says, "shun those evils, without engaging to render to my fellow-citizens services much more useful, and attended with no less of danger." What services were those? We shall state them in his own words, anticipated from an after period. "When I observed that there are in all three modes of liberty—first, ecclesiastical liberty; secondly, civil liberty; thirdly, domestic: having myself already treated of the first, and noticing that the magistrate was taking steps in behalf of the second, I concluded that the third, that is to say, domestic, or household liberty, remained to me as my peculiar province. And whereas this again is capable of a threefold division, accordingly as it regards the interests of conjugal life in the first place, or those of education in the second, or finally the freedom of speech, and the right of giving full publication to sound opinions,—I took it upon myself to defend all three, the first, by my 'Doctrine and Discipline of Divorce,' the second, by my 'Tractate upon Education, the third, by my 'Areopagitica.'"

In 1641 he conducted his defence of ecclesiastical liberty, in a series of attacks upon episcopacy. These are written in a bitter spirit of abusive hostility, for which we seek an insufficient apology in his exclusive converse with a party which held bishops in abhorrence, and in the low personal respectability of a large portion of the episcopal bench.

At Whitstable, in the year 1645, having reached his 35th year, he married Mary Powell, a young lady of good extraction in the county of Oxford. One month after, he allowed his wife to visit her family. This permission, in itself somewhat singular, the lady abused; for when summoned back to her home, she refused to return. Upon this provocation, Milton set himself seriously to consider the extent of the obligations imposed by the nuptial vow; and soon came to the conclusion, that in point of conscience it was not less dissoluble for hopeless incompatibility of temper than for positive adultery, and that human laws, in as far as they opposed this principle, called for reformation. These views he laid before the public in his "*Doctrine and Discipline of Divorce*." In treating this question, he had relied entirely upon the force of argument, not aware that he had the countenance of any great authorities; but finding soon afterwards that some of the early reformers, Bucer and P. Martyr, had taken the same view as himself, he drew up an account of their comments on this subject. Hence arose the second of his tracts on Divorce. Meantime, as it was certain that many would abide by what they supposed to be the positive language of Scripture, in opposition to all authority whatsoever, he thought it advisable to write a third tract on the proper interpretation of the chief passages in Scripture, which refer to this point. A fourth tract, by way of answer to the different writers who had opposed his opinions, terminated the series.

Meantime the lady, whose rash conduct had provoked her husband into these speculations, saw reason to repent of her indelicacy, and finding that Milton held her desertion to have cancelled all claims upon his justice, wisely resolved upon making her appeal to his generosity. This appeal was not made in vain: in a single interview at the house of a common friend, where she had contrived to surprise him, and suddenly to throw herself at his feet, he granted her a full forgiveness; and so little did he allow himself to remember her misconduct, or that of her family, in having countenanced her desertion, that soon afterwards, when they were involved in the general ruin of the royal cause, he received the whole of them into his house, and exerted his political influence very freely in their behalf. Fully to appreciate this behaviour, we must recollect that Milton was not rich, and that no part of his wife's marriage portion (£1,000) was ever paid to him.

His thoughts now settled upon the subject of education, which it must not be forgotten that he connected systematically with domestic liberty. In 1644 he published his essay on this great theme, in the form of a letter to his friend Hartlib, himself a person of no slight consideration. In the same year he wrote his "*Arcopagitica*, a speech for the liberty of unlicensed printing." This we are to consider in the light of an oral pleading, or regular oration, for he tells us expressly [Def. 2.] that he wrote it "*ad justæ orationis modum*." It is the finest specimen extant of generous scorn. And very remarkable it is, that Milton, who broke the ground on this great theme, has exhausted the arguments which bear upon it. He opened the subject: he closed it. And were there no other monument of his patriotism and his genius, for this alone he would deserve to be held in perpetual veneration. In the following year, 1645, was published the first collection of his early poems; with his sanction, undoubtedly, but probably not upon his suggestion. The times were too full of anxiety to allow of much encouragement to polite literature: at no period were there fewer readers of poetry. And for himself in particular, with the exception of a few sonnets, it is probable that he composed as little as others read, for the next ten years; so great were his political exertions.

Early in 1649 the king was put to death. For a full view of the state of parties which led to this memorable event, we must refer the reader to the history of the times. That act was done by the Independent party, to which Milton belonged, and was precipitated by the intrigues of the Presbyterians, who were making common cause with the king, to ensure the overthrow of the Independents. The lamentations and outcries of the Presbyterians were long and loud. Under colour of a generous sympathy with the unhappy prince, they mourned for their own political extinction, and the triumph of their enemies. This Milton well knew, and to expose the selfishness of their clamours, as well as to disarm their appeals to the popular feeling, he now published his "Tenure of Kings and Magistrates." In the first part of this, he addresses himself to the general question of tyrannicide, justifying it, first, by arguments of general reason, and secondly, by the authority of the reformers. But in the latter part he argues the case personally, contending that the Presbyterians at least were not entitled to condemn the king's death, who, in levying war, and doing battle against the king's person, had done so much that tended to no other result. "If then," is his argument, "in these proceedings against their king, they may not finish, by the usual course of justice, what they have begun, they could not lawfully begin at all." The argument seems inconclusive, even as addressed *ad hominem*; the struggle bore the character of a war between independent parties, rather than a judicial inquiry, and in war the life of a prisoner becomes sacred.

At this time the Council of State had resolved no longer to employ the language of a rival people in their international concerns, but to use the Latin tongue as a neutral and indifferent instrument. The office of Latin Secretary, therefore, was created, and bestowed upon Milton. His hours from henceforth must have been pretty well occupied by official labours. Yet at this time he undertook a service to the state, more invidious, and perhaps more perilous, than any in which his politics ever involved him. On the very day of the king's execution, and even below the scaffold, had been sold the earliest copies of a work, admirably fitted to shake the new government, and for the sensation which it produced at the time, and the lasting controversy which it has engendered, one of the most remarkable known in literary history. This was the "Eikon Basilike, or Royal Image," professing to be a series of meditations drawn up by the late king, on the leading events, from the very beginning of the national troubles. Appearing at this critical moment, and co-operating with the strong re-action of the public mind, already effected in the king's favour by his violent death, this book produced an impression absolutely unparalleled in any age. Fifty thousand copies, it is asserted, were sold within one year; and a posthumous power was thus given to the king's name by one little book, which exceeded, in alarm to his enemies, all that his armies could accomplish in his life-time. No remedy could meet the evil in degree. As the only one that seemed fitted to it in kind, Milton drew up a running commentary upon each separate head of the original; and as that had been entitled the king's image, he gave to his own the title of "Eikonoclastes, or Image-breaker," "the famous surname of many Greek emperors, who broke all superstitious images in pieces."

This work was drawn up with the usual polemic ability of Milton; but by its very plan and purpose, it threw him upon difficulties which no ability could meet. It had that inevitable disadvantage which belongs to all ministerial and secondary works: the order and choice of topics being all determined by the "Eikon," Milton, for the first time, wore an air of constraint and servility, following a leader and obeying his motions, as an engraver is controlled by the designer, or a translator by his original. It is plain, from the pains he took to exonerate himself from such a reproach, that he felt his task to be an invidious one. The majesty of grief, expressing itself with Christian meekness, and appealing, as it were from the

grave, to the consciences of men, could not be violated without a recoil of angry feeling, ruinous to the effect of any logic, or rhetoric the most persuasive. The affliction of a great prince, his solitude, his rigorous imprisonment, his constancy to some purposes which were not selfish, his dignity of demeanour in the midst of his heavy trials, and his truly Christian fortitude in his final sufferings—these formed a rhetoric which made its way to all hearts. Against such influences the eloquence of Greece would have been vain. The nation was spell-bound; and a majority of its population neither could nor would be disenchanted.

Milton was ere long called to plead the same great cause of liberty upon an ampler stage, and before a more equitable audience; to plead not on behalf of his party against the Presbyterians and Royalists, but on behalf of his country against the insults of a hired Frenchman, and at the bar of the whole Christian world. Charles II. had resolved to state his father's case to all Europe. This was natural, for very few people on the continent knew what cause had brought his father to the block, or why he himself was a vagrant exile from his throne. For his advocate he selected Claudius Salmasius, and that was most injudicious. This man, eminent among the scholars of the day, had some brilliant accomplishments, which were useless in such a service, while in those which were really indispensable he was singularly deficient. He was ignorant of the world, wanting in temper and self-command, conspicuously unfurnished with eloquence, or the accomplishments of a good writer, and not so much as master of a pure Latin style. Even as a scholar, he was very unequal: he had committed more important blunders than any man of his age, and, being generally hated, had been more frequently exposed than others to the harsh chastisements of men inferior to himself in learning. Yet the most remarkable deficiency of all which Salmasius betrayed, was in his entire ignorance, whether historical or constitutional, of every thing which belonged to the case.

Having such an antagonist, inferior to him in all possible qualifications, whether of nature, of art, of situation, it may be supposed that Milton's triumph was absolute. He was now thoroughly indemnified for the poor success of his "Eikonoclastes." In that instance he had the mortification of knowing that all England read and wept over the king's book, whilst his own reply was scarcely heard of. But here the tables were turned: the very friends of Salmasius complained, that while his defence was rarely inquired after, the answer to it, "*Defensio pro Populo Anglicano*," was the subject of conversation from one end of Europe to the other. It was burnt publicly at Paris and Toulouse; and, by way of special annoyance to Salmasius, who lived in Holland, was translated into Dutch.

Salmasius died in 1653, before he could accomplish an answer that satisfied himself: and the fragment which he left behind him was not published, until it was no longer safe for Milton to rejoin. Meantime others pressed forward against Milton in the same controversy, of whom some were neglected; one was resigned to the pen of his nephew, Philips, and one answered diffusely by himself. This was Du Moulin, or, as Milton persisted in believing, Morus, a reformed minister then resident in Holland, and at one time a friend of Salmasius. For two years after the publication of this man's book ("*Regii Sanguinis Clamor*") Milton received unblinded assurances from Holland that Morus was its true author. This was not wonderful. Morus had corrected the press, had adopted the principles and passions of the book, and perhaps at first had not been displeased to find himself reputed the author. In reply, Milton published his "*Defensio Secunda pro Populo Anglicano*," seasoned in every page with some stinging allusions to Morus. All the circumstances of his early life are recalled, and some were such as the grave divine would willingly have concealed from the public eye. He endeavoured to avert too late the storm of wit and satire about to burst on him, by denying the work, and even revealing the author's real name: but Milton resolutely refused to make the slightest alteration. The true reason of this probably was

that the work was written so exclusively against Morus, full of personal scandal, and puns and gibes upon his name, which in Greek signifies foolish, that it would have been useless as an answer to any other person. In Milton's conduct on this occasion there is a want both of charity and candour. Personally, however, Morus had little ground for complaint: he had bearded the lion by submitting to be reputed the author of a work not his own. Morus replied, and Milton closed the controversy by a defence of himself, in 1655.

He had, indeed, about this time some domestic afflictions, which reminded him of the frail tenure on which all human blessings were held, and the necessity that he should now begin to concentrate his mind upon the great works which he meditated. In 1651 his first wife died, after she had given him three daughters. In that year he had already lost the use of one eye, and was warned by the physicians that if he persisted in his task of replying to Salmasius, he would probably lose the other. The warning was soon accomplished, according to the common account, in 1654; but upon collating his letter to Philaras the Athenian, with his own pathetic statement in the "*Defensio Secunda*," we are disposed to date it from 1652. In 1655 he resigned his office of Secretary, in which he had latterly been obliged to use an assistant.

Some time before this period, he had married his second wife, Catherine Woodcock, to whom it is supposed that he was very tenderly attached. In 1657 she died in child-birth, together with her child, an event which he has recorded in a very beautiful sonnet. This loss, added to his blindness, must have made his home, for some years, desolate and comfortless. Distress, indeed, was now gathering rapidly upon him. The death of Cromwell, in the following year, and the imbecile character of his eldest son, held out an invitation to the aspiring intriguers of the day, which they were not slow to improve. It soon became too evident to Milton's discernment that all things were hurrying forward to restoration of the ejected family. Sensible of the risk, therefore, and without much hope, but obeying the summons of his conscience, he wrote a short tract on the ready and easy way to establish a free commonwealth, concluding with these noble words: "Thus much I should perhaps have said, though I were sure I should have spoken only to trees and stones, and had none to cry to, but with the Prophet, Oh earth! earth! earth! to tell the very soil itself what her perverse inhabitants are deaf to. Nay, though what I have spoken should happen [which Thou suffer not, who didst create free, nor Thou next who didst redeem us from being servants of men] to be the last words of our expiring liberty." A slighter pamphlet on the same subject, "*Brief Notes*" upon a sermon by one Dr. Griffiths, must be supposed to be written rather with a religious purpose of correcting a false application of sacred texts, than with any great expectation of benefiting his party. Dr. Johnson, with unseemly violence, says, that he kicked when he could strike no longer: more justly it might be said that he held up a solitary hand of protestation on behalf of that cause now in its expiring struggles, which he had maintained when prosperous; and that he continued to the last one uniform language, though he now believed resistance to be hopeless, and knew it to be full of peril.

That peril was soon realised. In the spring of 1660 the Restoration was accomplished amidst the tumultuous rejoicings of the people. It was certain that the vengeance of government would lose no time in marking its victims; for some of them in anticipation had already fled. Milton wisely withdrew from the first fury of the persecution, which now descended on his party. He secreted himself in London, and when he returned into the public eye in the winter, found himself no farther punished, than by a general disqualification for the public service, and the disgrace of a public burning inflicted on his "*Eikonoclastes*," and his "*Defensio pro Populo Anglicano*."

Apparently it was not long after this time that he married his third wife, Elizabeth Minshul, a lady of good family in Cheshire. In what year he began the composition of his

"Paradise Lost" is not certainly known: some have supposed in 1658. There is better ground for fixing the period of its close. During the plague of 1665 he retired to Chalfont, and at that time Elwood the quaker read the poem in a finished state. The general interruption of business in London, occasioned by the plague, and prolonged by the great fire in 1666, explain why the publication was delayed for nearly two years. The contract with the publisher is dated April 26, 1667, and in the course of that year the "Paradise Lost" was published. Originally it was printed in ten books: in the second, and subsequent editions, the seventh and tenth books were each divided into two. Milton received only five pounds in the first instance on the publication of the book. His farther profits were regulated by the sale of the three first editions. Each was to consist of fifteen hundred copies, and on the second and third respectively reaching a sale of thirteen hundred, he was to receive a further sum of five pounds for each; making a total of fifteen pounds. The receipt for the second sum of five pounds is dated April 26, 1669.

In 1670 Milton published his "History of Britain," from the fabulous period to the Norman Conquest. And in the same year he published in one volume "Paradise Regained," and "Samson Agonistes." It has been currently asserted that Milton preferred "Paradise Regained" to "Paradise Lost." This is not true; but he may have been justly offended by the false principles on which some of his friends maintained a reasonable opinion. The "Paradise Regained" is inferior by the necessity of its subject and design. In the "Paradise Lost" Milton had a field properly adapted to a poet's purposes: a few hints in Scripture were expanded. Nothing was altered, nothing absolutely added: but that, which was told in the Scriptures in sum, or in its last results, was developed into its whole succession of parts. Thus, for instance "There was war in heaven," furnished the matter for a whole book. Now for the latter poem which part of our Saviour's life was it best to select as that in which Paradise was regained? He might have taken the Crucifixion, and here he had a much wider field than in the Temptation; but then he was subject to this dilemma: if he modified, or in any way altered, the full details of the four Evangelists, he shocked the religious sense of all Christians; yet, the purposes of a poet would often require that he should so modify them. With a fine sense of this difficulty, he chose the narrow basis of the Temptation in the Wilderness, because there the whole had been wrapt up in Scripture in a few brief abstractions. Thus, "He showed him all the kingdoms of the earth," is expanded, without offence to the nicest religious scruple, into that matchless succession of pictures, which bring before us the learned glories of Athens, Rome in her civic grandeur, and the barbaric splendour of Parthia. The actors being only two, the action of "Paradise Regained" is unavoidably limited. But in respect of composition, it is perhaps more elaborately finished than "Paradise Lost."

In 1672 he published in Latin a new scheme of logic, on the method of Ramus, in which Dr. Johnson suspects him to have meditated the very eccentric crime of rebellion against the universities. Be that as it may, this little book is in one view not without interest: all scholastic systems of logic confound logic and metaphysics; and some of Milton's metaphysical doctrines, as the present Bishop of Winchester has noticed, have a reference to the doctrines brought forward in his posthumous Theology. The history of the last-named work is remarkable. That such a treatise had existed, was well known, but it had disappeared, and was supposed to be irrevocably lost. But in the year 1823 a Latin manuscript was discovered in the State-Paper Office, under circumstances which left little doubt of its being the identical work which Milton was known to have composed; and this belief was corroborated by internal evidence. By the King's command it was edited by Mr. Sumner, the present Bishop of Winchester, and separately published in a translation. The title is "*De Doctrinâ Christianâ, libri duo posthumi*"—a treatise on Christian doctrine, compiled from the Holy Scriptures alone. In elegance of style,

and sublimity of occasional passages, it is decidedly inferior to other of his prose works. As a system of Theology, probably no denomination of Christians would be inclined to bestow other than a very sparing praise upon it. Still it is well worth the notice of those students who are qualified to weigh the opinions, and profit by the errors of such a writer, as being composed with Milton's usual originality of thought and inquiry, and as being remarkable for the boldness with which he follows up his arguments to their legitimate conclusion, however startling those conclusions may be.

What he published after the scheme of *logie* is not important enough to merit a separate notice. His end was now approaching. In the summer of 1674 he was still cheerful and in the possession of his intellectual faculties. But the vigour of his bodily constitution had been silently giving way, through a long course of years, to the ravages of gout. It was at length thoroughly undermined; and about the 10th of November, 1674, he died with tranquillity, so profound that his attendants were unable to determine the exact moment of his decease. He was buried, with unusual marks of honour, in the chancel, of St. Giles's at Cripplegate.

The published lives of Milton are very numerous. Among the best and most copious are those prefixed to the editions of Milton's works by Bishop Newton, Todd, and Symmons. An article of considerable length, founded upon the latter, will be found in "Rees's Cyclopædia." But the most remarkable is that written by Dr. Johnson in his "Lives of the British Poets;" a production grievously disfigured by prejudice, yet well deserving the student's attentions for its intrinsic merits, as well as for the celebrity which it has attained.



[Lycidas.]



Engraved by C. E. Baskett.

LOUIS CLARENDON

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CLARENDON.

EDWARD HYDE, Earl of Clarendon, the third son of Henry Hyde, of Dinton, Esquire, a younger branch of an ancient family long established in Cheshire, was born at Dinton, near Salisbury, February 18, 1609. The most valuable part of his early education he received from his father, who was an excellent scholar: from his residence at Magdalen Hall, Oxford, where he entered in 1622, and took his bachelor's degree in 1625, according to his own account he obtained little benefit. In February, 1627, he was entered at the Middle Temple. At the age of twenty-one, he married his first wife, who died within six months of their union. After the lapse of three years he was again married to the daughter of Sir Thomas Aylesbury, Master of Requests to the King, by whom he left a numerous family. He was called to the bar in Michaelmas term, 1633. To the study of law he entertained in the first instance a strong dislike, and applied himself chiefly to history and general literature. But from the time of his second marriage he devoted himself steadily to the pursuit of his profession, in which he early acquired considerable practice and reputation. His business was, however, more frequent in the Court of Requests, in the Star Chamber, than in the courts of common law, and his name rarely appears in the reports of that period.

Soon after he was called to the bar, Mr. Hyde was concerned in a transaction of considerable moment, which produced important consequences in his future life, by introducing him to the favourable notice of Archbishop Laud. It arose out of certain Custom-house regulations, by which the London merchants found themselves aggrieved. The leading men among them applied to Mr. Hyde, who, on finding all remonstrances with the Lord Treasurer unavailing, advised them to state their grievances in a petition to the King, which he drew for them. On the death of the Lord Treasurer, the Earl of Portland, the affairs of the Treasury were placed under the management of several commissioners, of whom Laud was one. The Archbishop soon found occasion to investigate the complaint of the merchants; and in consequence he sent for, and held several interviews with Mr. Hyde; to whom he became a valuable and efficient patron, noticing him particularly when he appeared as counsel in the Star Chamber, and consulting and employing him on many public occasions.

Laud's favour introduced Mr. Hyde to the Lord Keeper Coventry, the Earl of Manchester, then Lord Privy Seal, and other political and legal characters of high rank, of the court party. With the leaders of the popular, or country party also, he was upon friendly terms, "Having," as he says, "that rare felicity, that even they who did not love many of those upon whom he most depended, were yet very well pleased with him and with his company."

Upon the summoning of what was called the Short Parliament, which met April 3, 1640, Mr. Hyde was elected member for Wootton-Basset, and for Shaftesbury. He chose to take his seat for the former place. His first and only speech during the session was in

the celebrated debate on the subject of grievances, introduced by a motion of Mr. Pym, on which occasion Mr. Hyde directed the attention of the House to the enormous abuses of the Earl Marshal's Court. White Locke says that "he gained much credit by his conduct in this business." In the warm debate which took place in the House of Commons upon the question of a supply, it was hinted by members of the House connected with the court, that Charles, upon hearing of their proceedings, would probably dissolve the parliament in displeasure. Mr. Hyde perceived the injurious tendency of such a measure, and immediately went from the House to Archbishop Laud, to entreat him to dissuade the King from so injudicious a course. The Archbishop heard him as usual with patience, but refused to interfere; and the parliament was dissolved in less than three weeks after its first meeting.

The necessities of the King compelled him to call the Long Parliament in the following November, of which Mr. Hyde was also a member. The elections having in general favoured the popular party, the temper of this parliament was at its commencement decidedly more opposed to the court than the last. At first, Mr. Hyde, whose familiarity with Laud was well known, was an object of jealousy and dislike. His conduct as chairman of the committee appointed to consider the abuses of the Earl Marshal's Court, which led to the total abolition of that unauthorised jurisdiction, and his avowed disapprobation of several obnoxious branches of the prerogative, restored him in some degree to the good opinion of the House, while his influence with the moderate party, both in the court and the parliament daily increased. Having given up his professional practice since the beginning of the parliament, he was much employed in the ordinary business of the House. He was chairman of the committee appointed to inquire into the legality and expediency of the courts of the President and Council of the North, commonly called the Courts of York; and in April, 1641, he was commissioned to communicate to the House of Lords the resolutions of the Commons against those courts. The performance of this duty he accompanied by a speech, in which he explained to the Lords, with much clearness and precision, the origin and nature of this obnoxious jurisdiction, and which he says in his "History," "met with good approbation in both Houses." In July following he was chairman of the committee for inquiring into the conduct of the judges in the case of ship-money; and the management of the impeachment of the Lord Chief Baron Davenport, Baron Weston, and Baron Trevor, before the Lords, was afterwards entrusted to him. Upon this occasion he delivered an excellent speech, exhibiting in eloquent language, the destructive effects of the corruption of the judges upon the liberty of the subject and the security of property. During the same year, he appears from the Commons' journals to have been usually named on the most important committees, both of a public and private nature.

The course adopted by Mr. Hyde with reference to the Earl of Strafford's prosecution cannot be precisely ascertained. That he was employed in arranging the preliminary steps for the impeachment, appears from the journals; but in his History he does not explicitly declare what part he took upon the introduction of the bill of attainder. Some of his biographers state that he warmly opposed it; but no evidence is given in support of the assertion; and it is quite clear that neither his name, nor that of Lord Falkland, his political and personal friend, appear amongst those which were posted as "Straffordians, Betrayers of their Country," for having voted against the measure. Though he cordially acquiesced in many of the measures at this time introduced by the popular leaders for the redress of grievances, his political opinions, as well as his ultimate views and intentions, differed widely from those of the predominant party. He strenuously opposed a bill for depriving the bishops of their seats in parliament, which passed the House of Commons, though it was rejected in the House of Lords by a great majority. In no degree

discouraged by this discomfiture, the leaders of the Puritan party soon afterwards introduced a measure for the total abolition of Episcopacy, known by the title of "The Root and Branch Bill," which was read a first time and committed. Mr. Hyde was appointed chairman of the committee, by common consent of both parties; the one wishing to get rid of his opposition in the committee, the other to secure a chairman of their own views. The result proved the latter party to be in the right; for Hyde contrived so to baffle the promoters of the measure, that they at last thought proper to withdraw it, Sir Arthur Haselrig declaring in the House, that "he would never hereafter put an enemy into the chair." His conduct respecting this measure was warmly approved by the King; who before he went to Scotland in 1641, sent for Mr. Hyde to express how much he was beholden to him for his services, "for which he thought fit to give him his own thanks, and to assure him that he would remember it to his advantage."

Before the King left Whitehall, in consequence of the tumults occasioned by his indiscretion in demanding the Five Members, he charged Mr. Hyde, in conjunction with Lord Falkland and Sir John Colepeper, to consult constantly together upon the state of affairs in his absence, and to give him on every occasion their unreserved advice, without which he declared solemnly that he would take no step in the parliament. Though much discouraged by the previous conduct of the King respecting the Five Members, which he had adopted without consulting them, and entirely against their judgment, they undertook and faithfully executed the charge imposed upon them; and after the King had left London, they met every night at Mr. Hyde's house in Westminster, to communicate to each other their several intelligences and observations, and to make such arrangements as they thought best adapted to stay the falling fortunes of the royal cause.

Mr. Hyde's good understanding with the leaders of the popular party had rapidly declined, since his opposition to the proposed measure for ejecting the bishops from the House of Lords; and after his conduct in the committee for abolishing episcopacy he was regarded as a declared enemy, and his nightly consultations with Falkland and Colepeper were watched with the utmost jealousy. Though his situation at this time was one of considerable danger, he remained at his post after the King's departure to York, and constantly took his seat in the House of Commons. About the latter end of April, 1642, Mr. Hyde received a letter from the King, requiring him immediately to repair to him at York; with which requisition he complied in the course of the next month, having first rendered a signal service to the royal cause by persuading the Lord Keeper Littleton to send the Great Seal and also to go himself to the King. In consequence of this step the House of Commons passed a resolution, in August, 1642, disabling him from sitting again in that parliament; and their indignation was raised to such a degree, that Mr. Hyde was one of the few persons who were excepted from the pardon which the Earl of Essex was afterwards instructed to offer to those who might be induced to leave the King and submit to the Parliament. On joining the King at York, Mr. Hyde continued to be one of his most confidential advisers, and was soon afterwards knighted and made Chancellor of the Exchequer. In this capacity he negotiated with the parliamentary commissioners sent to Oxford in 1643; and in 1645 he acted as one of the King's commissioners at the treaty of Uxbridge. After the breaking off of that treaty it was thought expedient to send the Prince of Wales into the west of England, both to secure his person from the dangers with which his father was environed, and to give encouragement to the Royalists in that part of the country. Sir Edward Hyde accompanied him as one of his council. The parliamentary successes in the west compelled the Prince to migrate, first to Scilly, thence to Jersey, from which place he departed into France in July, 1646. Hyde remained in Jersey for the space of two years, devoting himself wholly to his "History of the Rebellion," which he had

commenced in the Scilly Islands, and of which he completed the four first books at that time. While engaged in this manner, he received several letters from the King, expressive of his approbation of his undertaking, and supplying him with a particular relation of the occurrences which had taken place from the departure of the Prince until the period of his joining the Scotch army.

In May, 1648, Hyde received the King's commands to join the Prince of Wales at Paris. On the way thither, he met Lord Cottington and others at Rouen, where he learned that the Prince was gone to Holland, and was ordered to follow him. After many difficulties and dangers, Cottington and Hyde met their young master at the Hague in the month of August, and were soon afterwards joined by several other members of the King's council.

On the announcement of the execution of his father, Charles despatched Sir Edward Hyde and Lord Cottington as his ambassadors to Spain. After a fruitless negotiation of fifteen months, they received a message from court shortly after the arrival of the news of Cromwell's victory at Dunbar, desiring them to quit the Spanish dominions. Hyde then repaired to Antwerp, where he resided with his wife and family, until, at the end of 1651, he was summoned to Paris, to meet Charles II., after his memorable escape from the battle of Worcester. He resided at Paris with the exiled court for nearly three years, and during this period enjoyed the unlimited confidence of his master, who left the arduous and difficult task of corresponding and negotiating with the English royalists entirely to his management. At this period the exiled royalists were frequently reduced to great pecuniary distress. The miserable discussions and petty jealousies which prevailed among them are fully described in the "History of the Rebellion." At length Charles, wearied and disgusted by the intrigues and broils which perpetually disturbed his council, while subject to the interference of the Queen Mother, determined to leave Paris; and accordingly he quitted that city in June, 1654, and went to reside at Cologne, Sir Edward Hyde and the rest of his court still following his humble fortunes. Upon the execution of the treaty with Spain, Charles removed from Cologne to Bruges in 1657, and in the course of that year bestowed upon Sir Edward Hyde the then empty dignity of Lord High Chancellor of England. Soon after this event the prospects of the Royalists began to brighten. The government of Cromwell had been for some time growing infirm, in consequence of domestic dissensions, the exhausted state of the revenue, and the distrust entertained towards the Protector, who had successively deceived and disappointed all parties. These seeds of discord were sedulously cultivated by the English Royalists; and at last the death of that extraordinary man led to a series of events which introduced the restoration of Charles II.

At the Restoration, Sir Edward Hyde was continued as Lord Chancellor; and notwithstanding the constant hostility of the Queen Mother and her faction at court, he maintained for some time a paramount influence with the King, who treated him with the confidence and friendship which his great industry and talents for business, and his faithful attachment to himself and his father so well deserved. In November, 1660, he was raised to the peerage, by the title of Baron Hyde of Hindon in the county of Wilts, and in the spring of the following year he was created Viscount Cornbury and Earl of Clarendon. He was also about this time elected Chancellor of the University of Oxford. Among the tribes of expectant cavaliers who now flocked to the court of the restored monarch, all impatient to obtain something in recompense for their alleged services and sufferings in the royal cause, these honours and distinctions bestowed upon the Earl of Clarendon raised a storm of envy and malice which eventually caused his ruin. The King's easiness of access, and, as Lord Clarendon calls it, that "*imbecillitas frontis*, which kept him from denying," together with the moral cowardice which induced him to escape from the most troublesome importunities, by sending petitioners to the Chancellor for their answers, necessarily increased the dislike with which he was

regarded. The discovery of the marriage of his daughter to the Duke of York, afterwards James II., though it probably took place without the knowledge of the Chancellor, gave ample opportunity to the malice of his enemies. The King, however, behaved on this occasion in a manner which did him credit. He not only required the Duke to acknowledge his wife, on being certified that the ceremony had been duly performed, but refused with passion the proffered resignation of the Chancellor, who offered to reside in future beyond seas, and conjured him "never more to think of those unreasonable things, but to attend and prosecute his business with his usual alacrity, since his kindness should never fail him."

The first open act of hostility against Lord Clarendon was undertaken by the Earl of Bristol, who, in 1663, exhibited articles of high treason and other misdemeanors against him in the House of Lords. These articles, which contained a great variety of vague and inconsistent charges, were forwarded by the House of Lords to the King, who informed them, that "he found several matters of fact charged, which upon his own certain knowledge were untrue; and that the articles contained many scandalous reflections upon himself and his family, which he looked upon as libels against his person and government." Upon a reference by the House of Lords to the judges, they reported that "the whole charge did not amount to treason though it were all true;" and upon this the proceedings were abandoned.

But it was at last the fate of Lord Clarendon to experience the proverbial ingratitude of princes. From the period of the Restoration a powerful union of discontented parties had gradually combined against him. All hated him—the old cavaliers, because they thought he neglected their just claims upon the bounty of the King; the papists and the dissenters, because they found him an uncompromising opponent of all concessions to those whom he regarded as enemies of the Established Church; the licentious adherents of an unprincipled court, because his honest endeavours to withdraw the King from his levity and profligacy to serious considerations, thwarted their intentions and interrupted their pleasures. Their united efforts erased from Charles's mind the recollection of services of no common value, and caused him to abandon his best and most faithful counsellor, without having even the appearance of a reason for his conduct, beyond what he called "the Chancellor's intolerable temper."

The Great Seal was taken from Lord Clarendon in August, 1667; and in the month of November following, after an angry debate, he was impeached by the Commons, in general terms, of high treason and other crimes and misdemeanors: but the Lords, upon the impeachment being carried up, refused to commit him, or to sequester him from parliament, on the ground of the generality of the charge. Before the formal articles of impeachment were prepared, Lord Clarendon left England, in consequence of repeated messages from the King advising him to take that course, having previously addressed to the Lords a vindication of his conduct. Immediately after his departure a bill was introduced into the House of Lords, and rapidly passed, by which he was condemned to perpetual banishment, and declared to be for ever incapable of bearing any public office or employment in England.

The charges made against Lord Clarendon at this time were scarcely less multifarious and inconsistent than those which were instituted by Lord Bristol a few years before. He was accused of designing to govern by a standing army,—of accusing the King of popery,—of receiving bribes for patents,—of selling offices,—of *acquiring a greater estate than he could lawfully have gained in a short time*,—of advising the sale of Dunkirk to the French,—of causing Quo Warrantos to be issued against corporations, in order that he might receive fines on renewals of charters, and many other particulars of alleged corruption. From most of these accusations Lord Clarendon vindicated himself in an address delivered to the House of Lords upon his departure; but during his retirement

at Montpellier, he prepared, and transmitted to his children in England a fuller apology, in which he answered each article of the charges objected to him by the Commons.

After some hesitation, Lord Clarendon determined to reside in Montpellier, where he arrived in July, 1668. He was treated with much courtesy and respect by the governor of the city, as well as the French and English inhabitants of all ranks. His first task was to write the vindication of his conduct above mentioned. During his retirement he made himself master of French and Italian, and read the works of the most eminent writers in both those languages. He also completed his "*History of the Rebellion*," and wrote an answer to Hobbes' "*Leviathan*," an "*Historical Discourse on Papal Jurisdiction*," a volume of *Essays*, divine, moral, and political, and also those fragments of his *Life*, which were first published by the University of Oxford in 1759. Engaged in these pursuits he passed nearly three years at Montpellier in great tranquillity and cheerfulness. He left that city in 1672, and went first to Moulins, then to Rouen, where he died, December 9, 1673. His remains were brought to England, and interred in Westminster Abbey.

The political conduct of Lord Clarendon, though variously described by writers of opposite parties, appears to have been generally as consistent and upright as can reasonably be expected from men of warm tempers, deeply interested in the most violent civil dissensions. His earliest impressions were decidedly in favour of the popular party; and even after he had become familiar with Archbishop Laud, and was favourably noticed by Charles I., he strenuously supported that party in the removal of actual grievances, and resisted with zeal and energy the encroachments of prerogative. That he afterwards refused to join in the wild and intemperate actions committed by the parliament, and supported the royal cause against the continually increasing demands of those with whom he had previously acted, is not to be ascribed to inconsistency in his conduct, but to the development of designs and measures at all times repugnant to his principles. His advice to Charles I. and to Laud was always temperate and wise, and was given with boldness and candour. After the Restoration, in the height of his power and influence, he displayed the same moderation in his opinions and conduct, and acted upon the same principles of dislike to fundamental changes, which had influenced him as a member of the Long Parliament. It has been imputed to Lord Clarendon that he neglected to exert himself for the relief of those unfortunate cavaliers whose attachment to the King had involved them in penny and ruin. It is difficult to ascertain the exact truth of this charge; but, whether true or false, such an accusation was sure to be made in a case where the applicants for compensation were numerous, and the means of satisfying them inconsiderable.

In the discharge of the legal functions of his office of Lord Chancellor, as presiding in the Court of Chancery, he was by no means distinguished; he promoted some reforms in the practice of his court, and continued the judicious improvements effected during the Commonwealth; but Evelyn says "he was no considerable lawyer," and the circumstance that he never decided a case without requiring the presence of two judges is, if true, a sufficient acknowledgment of his judicial incompetency.

For his judicial appointments Lord Clarendon is entitled to unqualified praise. Hale, Bridgeman, and other judges of the highest eminence for learning and independence, were appointed by him immediately after the Restoration, and contributed in a great degree to give stability and moral strength to the new government, by the confidence which their characters inspired in the due administration of the law.

As an historian Lord Clarendon was unquestionably careless and inexact to a surprising degree, which may in some measure be excused by the necessity of writing very much

from recollection; and he was a perpetual advocate and partisan of the royal cause, though by no means of most of its supporters. But though his narration constantly betrays the bias of party, and cannot therefore be safely relied upon for our historical conclusions, his misrepresentations arise from the avowed partiality and intense concern he feels for the cause he is advocating, and not from any design to suppress or distort facts. His style is luxuriant and undisciplined, and his expression in the narrative parts of his history is diffuse and inaccurate; but his fervent loyalty and the warmth of his attachment to his political friends have infused a richness of eloquence into his delineations of character, which has perhaps never been surpassed in any language.



[Medal of Clarendon.]

[Medal in Commemoration of the Restoration.]

HALE.

MATTHEW HALE was born on the 1st of November, 1609, at Alderly, a small village situated in Gloucestershire, about two miles from Wotton-under-Edge. His father, Robert Hale, was a barrister of Lincoln's Inn, and his mother, whose maiden name was Poyntz, belonged to an ancient and respectable family which had resided for several generations at Iron Acton. Hale's father is represented to have been a man of such scrupulous delicacy of conscience, that he abandoned his profession, because he thought that some things, of ordinary practice in the law, were inconsistent with that literal and precise observance of truth which he conceived to be the duty of a Christian. "He gave over his practice," says Burnet, in his "Life of Hale," "because he could not understand the reason of giving colour in pleadings, which, as he thought, was to tell a lie."

Hale had the misfortune to lose both his parents very early in life, his mother dying before he was three years old, and his father before he had attained his fifth year. Under the direction of his father's will he was committed to the care of a near relation, Anthony Kingscote, Esq., of Kingscote, in Gloucestershire. This gentleman, being inclined to the religious doctrines and discipline of the Puritans, placed him in a school belonging to that party; and, intending to educate him for a clergyman, entered him in 1626, at Magdalen Hall in Oxford. The strictness and formality of his early education seem to have inclined him to run into the opposite extreme at the university, when he became to a certain extent his own master. He is said to have been very fond at this time of theatrical amusements, and of fencing, and other martial exercises; and giving up the design of becoming a divine, he at one time determined to pass over into the Netherlands, and to enlist as a volunteer in the army of the Prince of Orange. An accidental circumstance diverted him from this resolution. He became involved in a lawsuit with a gentleman in Gloucestershire, who laid claim to part of his paternal estate; and his guardian, being a man of retired habits, was unwilling to undertake the task of personally superintending the proceedings on his behalf. It became necessary therefore that Hale, though then only twenty years old, should leave the university and repair to London for the purpose of arranging his defence. His professional adviser on this occasion was Serjeant Glanville, a learned and distinguished lawyer; who, being struck by the clearness of his young client's understanding, and by his peculiar aptitude of mind for the study of the law, prevailed upon him to abandon his military project, and to enter himself at one of the Inns of Court with the view of being called to the bar. He accordingly became a member of the society of Lincoln's Inn in Michaelmas term 1629, and immediately applied himself with unusual assiduity to professional studies. At this period of his life, he is said to have read for several years at the rate of sixteen hours a day.

During his residence as a student in Lincoln's Inn, an incident occurred which recalled



Engraved by J. H. Gault.

HALE

*From an original Picture in the Library
of Lincoln's Inn.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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a certain seriousness of demeanour, for which he had been remarkable as a boy, and gave birth to that profound piety which in after life was a marked feature in his character. Being engaged with several other young students at a tavern in the neighbourhood of London, one of his companions drank to such excess that he fell suddenly from his chair in a kind of fit, and for some time seemed to be dead. After assisting the rest of the party to restore the young man to his senses, in which they at length succeeded, though he still remained in a state of great danger, Hale, who was deeply impressed with the circumstance, retired into another room, and falling upon his knees prayed earnestly to God that his friend's life might be spared; and solemnly vowed that he would never again be a party to similar excess, nor encourage intemperance by drinking a health again as long as he lived. His companion recovered, and to the end of life Hale scrupulously kept his vow. This was afterwards a source of much inconvenience to him, when the reign of licentiousness commenced, upon the restoration of Charles II.; and drinking the King's health to intoxication was considered as one of the tests of loyalty in politics, and of orthodoxy in religion.

His rapid proficiency in legal studies not only justified and confirmed the good opinion which had been formed of him by his early friend and patron, Serjeant Glanville, but also introduced him to the favourable notice of several of the most distinguished lawyers of that day. Noy, the Attorney-General, who some years afterwards devised the odious scheme of ship-money, and who, while he is called by Lord Clarendon "a morose and proud man," is also represented by him as an "able and learned lawyer," took particular notice of Hale, and advised and assisted him in his studies. At this time also he became intimate with Selden, who, though much older than himself, honoured him with his patronage and friendship. He was induced by the advice and example of this great man to extend his reading beyond the contracted sphere of his professional studies, to enlarge and strengthen his reasoning powers by philosophical inquiries, and to store his mind with a variety of general knowledge. The variety of his pursuits at this period of life was remarkable; anatomy, physiology, and divinity formed part only of his extensive course of reading; and by his subsequent writings it is made manifest that his knowledge of these subjects was by no means superficial.

The exact period at which Hale was called to the bar is not given by any of his biographers; and in consequence of the non-arrangement of the earlier records at Lincoln's Inn, it cannot be readily ascertained. It is probable, however, that he commenced the actual practice of his profession about the year 1636. It is plain that he very soon attained considerable reputation in it, from his having been employed in most of the celebrated trials arising out of the troubles consequent on the meeting of Parliament in 1640. His prudence and political moderation, together with his great legal and constitutional knowledge, pointed him out as a valuable advocate for such of the Court party as were brought to public trial. Bishop Burnet says that he was assigned as counsel for Lord Strafford, in 1640. This does not appear from the reports of that trial, nor is it on record that he was expressly assigned as Strafford's counsel by the House of Lords: but he may have been privately retained by that nobleman to assist in preparing his defence. In 1643, however, he was expressly appointed by both Houses of Parliament as counsel for Archbishop Laud: and the argument of Mr. Herne, the senior counsel, an elaborate and lucid piece of legal reasoning, is said, but on no certain authority, to have been drawn up by Hale. In 1647 he was appointed one of the counsel for the Eleven members: and he is said to have been afterwards retained for the defence of Charles I. in the High Court of Justice: but as the King refused to own the jurisdiction of the tribunal, his counsel took no public part in the proceedings. He was also retained after the King's death by the Duke of Hamilton, when brought to trial for treason, in taking up arms against the Parliament. Burnet mentions other instances, but these are enough to prove his high reputation for fidelity and courage, as well as learning.

In the year 1643 Hale took the Covenant as prescribed by the Parliament, and appeared more than once with other laymen in the Assembly of Divines. In 1651, he took the "Engagement to be faithful and true to the Commonwealth without a King and House of Lords," which, as Mr. Justice Foster observes, "in the sense of those who imposed it, was plainly an engagement for abolishing kingly government, or at least for supporting the abolition of it." In consequence of his compliance in this respect, he was allowed to practice at the bar, and was shortly afterwards appointed a member of the commission for considering of the reformation of the law. The precise part taken by Hale in the deliberations of that body cannot now be ascertained; and indeed there are no records of the mode in which they conducted their inquiries, and, with a few exceptions, no details of the specific measures of reform introduced by them. A comparison, however, of the machinery of courts of justice during the reign of Charles I., and their practice and general conduct during the Commonwealth, and immediately after the Restoration, will afford convincing proofs that during the interregnum improvements of great importance were effected; improvements which must have been devised, matured, and carried into execution by minds of no common wisdom, devoted to the subject with extraordinary industry and reflection.

It was unquestionably with the view of restoring a respect for the administration of justice, which had been wholly lost during the reign of Charles I., and giving popularity and moral strength to his own government, that Cromwell determined to place such men as Hale on the benches of the different courts. Hale, however, had at first many scruples concerning the propriety of acting under a commission from an usurper; and it was not without much hesitation, that he at length yielded to the importunity of Cromwell and the urgent advice and entreaties of his friends; who, thinking it no small security to the nation to have a man of his integrity and high character on the bench, spared no pains to satisfy his conscientious scruples. He was made a serjeant, and raised to the bench of the Court of Common Pleas in January, 1653-4.

Soon after he became a judge he was returned to Cromwell's first parliament of five months, as one of the knights of the shire for the county of Gloucester; but he does not appear to have taken a very active part in the proceedings of that assembly. Burnet says that "he, with a great many others, came to parliaments, more out of a design to hinder mischief than to do much good." On one occasion, however, he did a service to his country, for which all subsequent generations have reason to be grateful, by opposing the proposition of a party of frantic enthusiasts to destroy the records in the Tower and other depositories, as remnants of feudality and barbarism. Hale displayed the folly, injustice, and mischief of this proposition with such authority and clearness of argument, that he carried the opinions of all reasonable members with him; and in the end those who had introduced the measure were well satisfied to withdraw it. That his political opinions at this time were not republican, is evident from a motion introduced by him, that the legislative authority should be affirmed to be in the parliament, and an individual with powers limited by the parliament; but that the military power should for the present remain with the Protector. He had no seat in the second parliament of the Protectorate, called in 1656; but when a new parliament was summoned upon the death of Cromwell, in January, 1658-9, he represented the University of Oxford.

His judicial conduct, during the Commonwealth, is represented by contemporaries of all parties as scrupulously just and nobly independent. Several instances are related of his resolute refusal to submit the free administration of the law to the arbitrary dictation of the Protector. On one occasion of this kind, which occurred on the circuit, a jury had been packed by express directions from Cromwell. Hale discharged the jury on discovering this

circumstances, and refused to try the cause. When he returned to London, the Protector severely reprimanded him, telling him that "he was not fit to be a judge;" to which Hale only replied that "it was very true."

It appears that at this period, he, in common with several other judges, had strong objections to being employed by Cromwell as commissioners on the trial of persons taken in open resistance to his authority. After the suppression of the feeble and intellectual rebellion in 1655, in which the unfortunate Colonel Peurduddock, with many other gentlemen of rank and distinction, appeared in arms for the King, in the western counties, a special commission issued for the trial of the offenders at Exeter, in which Hale's name was inserted. He happened to be spending the Lent vacation at his house at Alderley, to which place an express was sent to require his attendance; but he plainly refused to go, excusing himself on the ground that four terms and two circuits in the year were a sufficient devotion of his time to his judicial duties, and that the intervals were already too small for the arrangement of his private affairs; "but," says Burnet, "if he had been urged to it, he would not have been afraid of speaking more clearly."

He continued to occupy his place as a judge of the Common Pleas until the death of the Protector; but when a new commission from Richard Cromwell was offered to him, he declined to receive it: and though strongly urged by other judges, as well as his personal friends, to accept the office on patriotic grounds, he firmly adhered to his first resolution, saying that "he could act no longer under such authority."

In the year 1660 Hale was again returned by his native county of Gloucester to serve in the Parliament, or Convention, by which Charles II. was recalled. On the discussion of the means by which this event should be brought about, Hale proposed that a committee should be appointed to look into the propositions and concessions offered by Charles I. during the war, particularly at the treaty of Newport, from whence they might form reasonable conditions to be sent over to the King. The motion was successfully opposed by Monk, who urged the danger which might arise, in the present state of the army and the nation, if any delay should occur in the immediate settlement of the government. "This," says Burnet, "was echoed with such a shout over the House, that the motion was no longer insisted on." It can hardly be doubted that most of the destructive errors of the reign of Charles II. would have been spared, if express restrictions had been imposed upon him before he was permitted to assume the reins of government. On the other hand, it has been justly said, that the time was critical; that at that precise moment the army and the nation, equally weary of the scenes of confusion and misrule which had succeeded to Richard Cromwell's abdication, agreed upon the proposed scheme; but that if delay had been interposed, and if debates had arisen in Parliament, the dormant spirit of party would, in all probability have been awakened, the opportunity would have been lost, and the Restoration might after all have been prevented. These arguments, when urged by Monk to those who were suffering under a pressing evil, and had only a prospective and contingent danger before them, were plausible and convincing; but to those in after times who have marked the actual consequences of recalling the King without expressly limiting and defining his authority, as displayed in the miserable and disgraceful events of his "wicked, turbulent, and sanguinary reign," and in the necessary occurrence of another revolution within thirty years from the Restoration, it will probably appear that our ancestors paid rather too dearly on that occasion for the advantages of an immediate settlement of the nation.

Immediately after the restoration of the King in May, 1660, Lord Clarendon, being appointed Lord Chancellor, sought to give strength and stability to the new government, by carefully providing for the due administration of justice. With this view, he placed men distinguished for their learning and high judicial character upon the benches of the

different courts. Amongst other eminent lawyers, who had forsaken their profession during the latter period of the Commonwealth, he determined to recall Hale from his retirement, and offered him the appointment of Lord Chief Baron. But it was not without great difficulty that Hale was induced to return to the labours of public life. A curious original paper, containing his "reasons why he desired to be spared from any place of public employment," was published some years ago by Mr. Hargrave, in the preface to his collection of law tracts. Amongst these reasons, which were stated with the characteristic simplicity of this great man, he urged "the smallness of his estate, being not above £500 per annum, six children unprovided for, and a debt of £1,000 lying upon him; that he was not so well able to endure travel and pains as formerly; that his constitution of body required some ease and relaxation; and that he had of late time declined the study of the law, and principally applied himself to other studies, now more easy, grateful, and reasonable for him." He alludes also to two "infirmities, which make him unfit for that employment; first, an aversion to the pomp and grandeur necessarily incident to it; and secondly, too much pity, clemency, and tenderness in cases of life, which might prove an unserviceable temper." "But if," he concludes, "after all this, there must be a necessity of undertaking an employment, I desire that it may be in such a court and way as may be most suitable to my course of studies and education, and that it may be the lowest place that may be, to avoid envy. One of his Majesty's counsel in ordinary, or at most, the place of a justice judge in the Common Pleas, would suit me best." His scruples were, however, eventually overcome, and on the 7th of November, 1660, he accepted the appointment of Lord Chief Baron: Lord Clarendon saying, as he delivered his commission to him, that "if the King could have found an honest and fitter man for that employment he would not have advanced him to it; and that he had therefore preferred him, because he knew no other who deserved it so well." Shortly afterwards he reluctantly received the honour of knighthood.

The trials of the regicides took place in the October immediately preceding his appointment, and his name appears among the commissioners on that occasion. There is however no reason to suppose that he was actually present; his name is not mentioned in any of the reports, either as interfering in the proceedings themselves, or assisting at the previous consultations of the judges; and it can hardly be doubted but that, if he had taken a part in the trials, he would have been included with Sir Orlando Bridgeman and several others in the bitter remarks made by Ludlow on their conduct in this respect. It has been the invariable practice from very early times to the present day, to include the twelve judges in all commissions of Oyer and Terminer for London and Middlesex; and as, at the time of the trials in question, only eight judges had been appointed, it is probable that Hale and the other three judges elect were named in the commission, though their patents were not made out till the following term, in order to preserve as nearly as possible the ancient form.

Sir Matthew Hale held the office of Lord Chief Baron till the year 1671, and during that period greatly raised the character of the court in which he presided, by his unwearied patience and industry, the mildness of his manners, and the inflexible integrity of his judicial conduct. His impartiality in deciding cases in the Exchequer where the interests of the Crown were concerned, is admitted even by Roger North, who elsewhere charges him with holding "demagogical principles," and with the "foible of leaning towards the popular." "I have heard Lord Guilford say," says this agreeable but partial writer, "that while Hale was Chief Baron of the Exchequer, by means of his great learning, even against his inclination, he did the Crown more justice in that court, than any others in his place had done with all their good-will and less knowledge."

Whilst he was Chief Baron he was called upon to preside at the trial of two unhappy women who were indicted at the assizes at Bury St. Edmunds, in the year 1665, for the crime

of witchcraft. The Chief Baron is reported to have told the jury that "he made no doubt at all that there were such creatures as witches," and the women were found guilty and afterwards executed. The conduct of Hale on this occasion has been the subject of much sarcastic animadversion. It might be said in reply, that the report of the case in the State Trials is of no authority whatever; but supposing it to be accurate, it would be unjust and unreasonable to impute to Sir Matthew Hale as personal superstition or prejudice, a mere participation in the prevailing and almost universal belief of the times in which he lived. The majority of his contemporaries, even among persons of education and refinement, were firm believers in witchcraft; and though Lord Guilford rejected this belief, Roger North admits that he dared not to avow his infidelity in this respect in public, as it would have exposed him to the imputation of irreligion. Numerous instances might be given to show the general prevalence at that time of this stupid and ignorant superstition; and therefore the opinion of Hale on this subject does not appear to be a proof of peculiar weakness or credulity.

On the occurrence of the great fire in London in 1666, an Act of Parliament passed containing directions and arrangements for rebuilding the city. By a clause in this statute, the judges were authorized to sit singly to decide on the amount of compensation due to persons, whose premises were taken by the corporation in furtherance of the intended improvements. Sir Matthew Hale applied himself with his usual diligence and patience to the discharge of this laborious and extra-judicial duty. "He was," says Baxter, "the great instrument for rebuilding London; for it was he that was the constant judge, who for nothing followed the work, and by his prudence and justice removed a multitude of great impediments."

In the year 1671, upon the death of Sir John Kelyng, Chief Justice of the Court of King's Bench, Sir Matthew Hale was removed from the Exchequer to succeed him. The particular circumstances which caused his elevation to this laborious and responsible situation, at a time when his growing infirmities induced him to seek a total retirement from public life, are not recorded by any of his biographers. For four years after he became Chief Justice he regularly attended to the duties of his court, and his name appears in all the reported cases in the Court of King's Bench, until the close of the year 1675. About that time he was attacked by an inflammation of the diaphragm, a painful and languishing disease, from which he constantly predicted that he should not recover. It produced so entire a prostration of strength, that he was unable to walk up Westminster Hall to his court without being supported by his servants. "He resolved," says Baxter, "that the place should not be a burden to him, nor he to it," and therefore made an earnest application to the Lord Keeper Finch for his dismissal. This being delayed for some time, and finding himself totally unequal to the toil of business, he at length, in February, 1676, tendered the surrender of his patent personally to the King, who received it graciously and kindly, and promised to continue his pension during his life.

On his retirement from office, he occupied at first a house at Acton, which he had taken from Richard Baxter, who says, "it was one of the meanest houses he had ever lived in; in that house," he adds, "he liveth contentedly, without any pomp, and without costly or troublesome retinue of visitors, but not without charity to the poor; he continueth the study of mathematics and physics still as his great delight. It is not the least of my pleasure that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be first in heaven; whither he saith he is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together." Not long before his death he removed from Acton to his own house at Alderley, intending to die there; and having a few days before gone to the parish churchyard and chosen his grave, he sunk under a united attack of asthma and dropsy, on Christmas-day, 1676.

The judicial character of Sir Matthew Hale was without reproach. His profound knowledge

of the law rendered him an object of universal respect to the profession; whilst his patience, conciliatory manners, and rigid impartiality engaged the good opinion of all classes of men. As a proof of this, it is said that as he successively removed from the Court of Common Pleas to the Exchequer, and from thence to the King's Bench, the mass of business always followed him; so that the court in which he presided was constantly the favourite one with counsel, attorneys, and parties. Perhaps indeed no judge has ever been so generally and unobjectionably popular. His address was copious and impressive, but at times slow and embarrassed: Baxter says, "he was a man of no quick utterance, and often hesitant; but spake with great reason." This account of his mode of speaking is confirmed by Roger North, who adds, however, that "his stop for a word by the produce always paid for the delay; and on some occasions he would utter sentences heroic." His reputation as a legal and constitutional writer is in no degree inferior to his character as a judge. From the time it was published to the present day, his history of the Pleas of the Crown has always been considered as a book of the highest authority, and is referred to in courts of justice with as great confidence and respect as the formal records of judicial opinions. His "Treatises on the Jurisdiction of the Lords' House of Parliament," and on "Maritime Law," which were first published by Mr. Hargrave more than a century after Sir Matthew Hale's death, are works of first-rate excellence as legal arguments, and are invaluable as repositories of the learning of centuries, which the industry and research of the author had collected.

After his retirement from public life, he wrote his great work called "The Primitive Origination of Mankind, considered and examined according to the light of Nature." Various opinions have been formed upon the merits of this treatise. Roger North depreciates the substance of the book, but commends its style; while Bishop Burnet and Dr. Birch greatly praise its learning and force of reasoning.

Sir Matthew Hale was twice married. By his first wife, who was a daughter of Sir Henry Moore, of Faley in Berkshire, he had ten children, most of whom turned out ill. His second wife, according to Roger North, was "his own servant-maid;" and Baxter says, "some made it a scandal, but his wisdom chose it for his convenience, that in his age he married a woman of no estate, to be to him as a nurse." Hale gives her a high character in his will, as "a most dutiful, faithful, and loving wife," making her one of his executors, and intrusting her with the education of his grandchildren. He bequeathed his collection of manuscripts, which he says had cost him much industry and expense, to the Society of Lincoln's Inn, in whose library they are carefully preserved.

The published biographies of Hale are extremely imperfect, none of them containing a particular account of his personal history and character. Bishop Burnet's "Life" is the most generally known, and, though far too panegyric and partial, is perhaps the most complete; it has been closely followed by most of his subsequent biographers. In Baxter's "Appendix to the Life of Hale," and in his account of his own Life, the reader will find some interesting details respecting his domestic and personal habits; and Roger North's "Life of Lord Guilford" contains many amusing, though ill-natured and sarcastic anecdotes of this admirable judge.



Engraved by G. Kneller.

MARSHAL TURENNE.

*From the original Picture by Le Sueur?
in the collection of the Musée Royal, Paris.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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TURENNE.

HENRI DE LA TOUR D'AUTVERGNE, Vicomte de Turenne, born September 16, 1611, was the second son of the Duc de Bouillon, prince of Sedan, and of Elizabeth of Nassau, daughter of the celebrated William of Orange, to whose courage and talents the Netherlands mainly owed their deliverance from Spain. Both parents being zealous Calvinists, Turenne was of course brought up in the same faith. Soon after his father's death, the Duchess sent him, when he was not yet thirteen years old, into the Low Countries, to learn the art of war under his uncle, Maurice of Nassau, who commanded the troops of Holland in the protracted struggle between that country and Spain. Maurice held that there was no royal road to military skill, and placed his young relation in the ranks, as a volunteer; where for some time he served, enduring all hardships to which the common soldiers were exposed. In his second campaign he was promoted to the command of a company, which he retained for four years, distinguished by the admirable discipline of his men, by unceasing attention to the due performance of his own duty, and by his eagerness to witness, and become thoroughly acquainted with, every branch of service. In the year 1620, family circumstances rendered it expedient that he should return to France, where the court received him with distinction, and invested him with the command of a regiment.

Four years elapsed before Turenne had an opportunity of distinguishing himself in the service of his native country. His first laurels were reaped in 1634, at the siege of the strong fortress of La Motte, in Lorraine, where he headed the assault, and, by his skill and bravery, mainly contributed to its success. For this exploit he was raised, at the early age of twenty-three, to the rank of *Marechal de Camp*, the second grade of military rank in France. In the following year, the breaking out of war between France and Austria opened a wider field of action. Turenne held a subordinate command in the army, which, under the Cardinal de la Valette, marched into Germany to support the Swedes, commanded by the Duke of Weimar. At first fortune smiled on the allies; but, ere long, scarcity of provisions compelled them to a disastrous retreat over a ruined country, in the face of the enemy. On this occasion the young soldier's ability and disinterestedness were equally conspicuous. He sold his plate and equipage for the use of the army; threw away his baggage to load the waggons with those stragglers who must otherwise have been abandoned; and marched on foot, while he gave up his own horse to the relief of one who had fallen, exhausted by hunger and fatigue. These are the acts which win the attachment of soldiers, and Turenne was idolised by his.

Our limits will not allow of the relation of those campaigns in which the subject of this Memoir filled a subordinate part. In 1637-8 he again served under La Valette, in Flanders and Germany, after which he was made Lieutenant-General, a rank not previously existing in France. The three following years he was employed in Italy and Savoy, and

in 1642 made a campaign in Roussillon, under the eye of Louis XIII. In the spring of 1643 the King died; and in the autumn of the same year Turenne received from the Queen Mother and Regent, Anne of Austria, a Marshal's baton, the appropriate reward of his long and brilliant services. Four years a captain, four a colonel, three *marechal de camp*, five lieutenant-general, he had served in all stations from the ranks upwards, and distinguished himself in them not only by military talent, but by strict honour and trustworthiness; rare virtues in those turbulent times when men were familiar with civil war, and the great nobility were too powerful to be peaceful subjects.

Soon after his promotion he was sent to Germany, to collect and reorganise the French army, which had been roughly handled at Buitlingen. It wanted rest, men, and money, and he settled it in good quarters, raised recruits, and pledged his own credit for the necessary sums. The effects of his exertions were soon seen. He arrived in Alsace, December, 1643, and in the following May was at the head of 10,000 men, well armed and equipped, with whom he felt strong enough to attack the Imperial army, and raise the siege of Fribourg. At that moment the glory which he hoped and was entitled to obtain, as the reward of five months' labour, was snatched from him by the arrival of the celebrated Prince de Condé, at that time Duc d'Enghien, to assume the command. The vexation which Turenne must have felt was increased by the difference of age (for the prince was ten years his junior), and of personal character. Condé was ardent and impetuous, and flushed by his brilliant victory at Rocroi the year before; Turenne cool, calculating, and cautious, unwearied in preparing a certainty of success beforehand, yet prompt in striking when the decisive moment was come. The difference of their characters was exemplified upon this occasion. Merci, the Austrian commander, had taken up a strong position, which Turenne said could not be forced; but at the same time pointed out the means of turning it. Condé differed from him, and the second in command was obliged to submit. On two successive days two bloody and unsuccessful assaults were made: on the third Turenne's advice was taken, and on the first demonstration of this change of plan Merci retreated. In the following year, ill supplied with everything, and forced to separate his troops widely to obtain subsistence, he was attacked at Mariendal, and worsted by his old antagonist Merci. This, his first defeat, he felt severely; still he retained his position, and was again ready to meet the enemy, when he received positive orders from Mazarin to undertake nothing before the arrival of Condé. Zealous for his country and careless of personal slights, he marched without complaint under the command of his rival; and his magnanimity was rewarded at the battle of Nordlingen, in 1645, where the centre and right wing having failed in their attack, Turenne with the left wing broke the enemy's right, and falling on his centre in flank, threw it into utter confusion. For this service he received the most cordial and ample acknowledgments from Condé, both on the field, and in his dispatches to the Queen Regent. Soon after, Condé, who was wounded in the battle, resigned his command into the hands of Turenne. The following campaigns of 1646-7-8 exhibited a series of successes, by means of which he drove the Duke of Bavaria from his dominions, and reduced the Emperor to seek for peace. This was concluded at Munster in 1648, and to Turenne's exertions the termination of the Thirty Years' War is mainly to be ascribed.

The repose of France was soon broken by civil war. Mazarin's administration, oppressive in all respects, but especially in fiscal matters, had produced no small discontent throughout the country, and especially in Paris; where the parliament openly espoused the cause of the people against the minister, and were joined by several of the highest nobility, urged by various motives of private interest or personal pique. Among these were the Prince of Conti, the Duc de Longueville, and the Duc de Bouillon. Mazarin, in alarm, endeavoured to enlist the ambition of Turenne in his favour, by offering the government of Alsace and the hand

of his own niece, as the price of his adherence to the court. The Viscount, pressed by both parties, avoided to declare his adhesion to either: but he unequivocally expressed his disapprobation of the Cardinal's proceedings, and, being superseded in his command, retired peaceably to Holland. There he remained till the convention of Ruel effected a hollow and insincere reconciliation between the court and one of the jarring parties of which the Fronde was composed. That reconciliation was soon broken by the sudden arrest of Condé, Conti, and the Duc de Longueville. Turenne then threw himself into the arms of the Fronde; urged partly by indignation at this act of violence, partly by a sympathy with the interests of his brother, the Duc de Bouillon; but more, it is said, by a devoted attachment to the Duchesse de Longueville, who turned the great soldier to her purposes, and laughed at his passion. He sold his plate; the Duchess sold her jewels: they concluded an alliance with Spain, and the Viscount was soon at the head of an army. But the heterogeneous mass of Frenchmen, Spaniards, and Germans, melted away during the first campaign; and Turenne, at the head of eight thousand men, found himself obliged to encounter the royal army, twenty thousand strong. In the battle which ensued, he distinguished his personal bravery in several desperate charges: but the disparity was too great; and this defeat of Rhétel was of serious consequence to the Fronde party. Convinced at last that his true interest lay rather on the side of the court,—then managed by a woman and a priest,—where he might be supreme in military matters, than in supporting the cause of an impetuous and self-willed leader, such as Condé, Turenne gladly listened to overtures of accommodation, and passed over to the support of the regency. His conduct in this war appears to be the most objectionable part of a long, and, for that age, singularly honest life. The fault, however, seems to have been rather in espousing, than in abandoning, the cause of the Fronde. Many of that party were doubtless actuated by sincerely patriotic motives. Such, however, were not the motives of Turenne, nor of the nobility to whom he attached himself; and if, in returning to his allegiance, he followed the call of interest as decidedly as he had followed the call of passion in revolting, it was at least a recurrence to his former principle of loyalty, from which, in after-life, he never swerved.

The value of his services was soon made evident. Twice, at the head of very inferior troops, he checked Condé in the career of victory; and again compelled him to fight under the walls of Paris; where, in the celebrated battle of the Faubourg St. Antoine, the Prince and his army narrowly escaped destruction. Finally, he re-established the court at Paris, and compelled Condé to quit the realm. These important events took place in one campaign of six months, in 1652.

In 1654 he again took the field against his former friend and commander, Condé, who had taken refuge in Spain, and now led a foreign army against his country. The most remarkable operation of the campaign was the raising the siege of Arras; which the Spaniards had invested, according to the most approved fashion of the day, with a strong double line of circumvallation, within which the besieging army was supposed to be securely sheltered against the sallies of the garrison cooped up within, and the efforts of their friends from without. Turenne marched to the relief of the place. This could only be effected by forcing the enemy's entrenchments; which were accordingly attacked, contrary to the opinion of his own officers, and carried at all points, despite the personal exertions of Condé. The Spaniards were forced to retreat. It is remarkable that Turenne, not long after, was himself defeated in precisely similar circumstances, under the walls of Valenciennes, round which he had drawn lines of circumvallation. Once more he found himself in the same position at Dunkirk. On this occasion he marched out of his lines to meet the enemy, rather than wait, and suffer them to choose their point of attack: and the celebrated battle of the Dunes or Sandhills ensued, in which he gained

a brilliant victory over the best Spanish troops, with Condé at their head. This took place in 1657. Dunkirk and the greater part of Flanders fell into the hands of the French in consequence; and these successes led to the treaty of the Pyrenees, which terminated the war in 1658.

Turenne's signal services were appreciated and rewarded by the entire confidence both of the regency, and of Louis himself, after he attained his majority and took the reins of state into his own hands. At the King's marriage, in 1660, he was created Marshal-General of the French armies, with the significant words, "*Il ne tient qu'à vous que ce soit davantage.*" The monarch is supposed to have meditated the revival of the high dignity of Constable of France, which could not be held by a Protestant. If this were so, it was a tempting bribe; but it failed. Covetousness was no part of Turenne's character; and for ambition, his calm and strong mind could not but see that a dignity won by such unworthy means would not elevate him in men's eyes. We would willingly attribute his conduct to a higher principle; but there is reason to believe that henceforth he rather sought to be converted from the strict tenets of Calvinism in which he had been brought up. It is at least certain, from his correspondence, that about this time he applied himself to theological studies, with which an imperfect education, and a life spent in camps, had little familiarised him; and that in the year 1668 he solemnly renounced the Protestant church. However, he asked and received nothing for himself, and was refused one trifling favour which he requested for his nephew: and perhaps the most fair and probable explanation of his conversion is, that his profession of Calvinism had been habitual and nominal, not founded upon inquiry and conviction; and that in becoming a convert to Catholicism, he had little to give up, while his mind was strongly biassed in favour of the fashionable and established creed.

When war broke out afresh between France and Spain, in 1667, Louis XIV. made his first campaign under Turenne's guidance, and gained possession of nearly the whole of Flanders. In 1672, when Louis resolved to undertake in person the conquest of Holland, he again placed the command, under himself, in Turenne's hands, and disgraced several marshals who refused to receive orders from the Viscount, considering themselves his equals in military rank. How Le Grand Monarque forced the passage of the Rhine when there was no army to oppose him, and conquered city after city, till he was stopped by inundations, under the walls of Amsterdam, has been said and sung by his flatterers, and need not be repeated here. But after the King had left the army, when the Princess of Germany came to the assistance of Holland, and her affairs took a more favourable turn under the able guidance of the Prince of Orange, a wider field was offered for the display of Turenne's talents. In the campaign of 1673 he drove the Elector of Brandenburg, who had come to the assistance of the Dutch, back to Berlin, and compelled him to negotiate for peace. In the same year he was opposed, for the first time, to the Imperial General Monteculi, celebrated for his military writings, as well as for his exploits in the field. The meeting of these two great generals produced no decisive results.

Turenne returned to Paris in the winter, and was received with the most flattering marks of favour. On the approach of spring, he was sent back to take command of the French army in Alsace, which, amounting to no more than ten thousand men, was pressed by a powerful confederation of the troops of the empire, and those of Brandenburg, once again in the field. Turenne set himself to beat the allies in detail, before they could form a junction. He passed the Rhine, marched forty French leagues in four days, and came up with the Imperialists, under the Duke of Lorraine, at Sintzheim. They occupied a strong position, their wings resting on mountains; their centre protected by a river and a fortified town. Turenne hesitated: it seemed rash to attack; but a victory was needful

before the combination of the two armies should render their force irresistible; and he commanded the best troops of France. The event justified his confidence. Every post was carried sword in hand. The Marshal had his horse killed under him, and was slightly wounded. To the officers, who crowded round him with congratulations, he replied, with one of those short and happy speeches which tell upon an army more than the most laboured harangues, "With troops like you, gentlemen, a man ought to attack boldly, for he is sure to conquer." The beaten army fell back behind the Neckar, where they effected a junction with the troops of Brandenburg; but they dared attempt nothing further, and left the Palatinate in the quiet possession of Turenne. Under his eye, and, as it appears from his own letters, at his express recommendation, as a matter of policy, that wretched country was laid waste to a deplorable extent. This transaction went far beyond the ordinary license of war, and excited general indignation even in that unscrupulous age. It will ever be remembered as a foul stain upon the character of the general who executed, and of the King and minister who ordered or consented to it.

Having carried fire and sword through that part of the Palatinate which lay upon the right or German bank of the Rhine, he crossed that river. But the Imperial troops, reinforced by the Saxons and Hessians to the amount of sixty thousand men, pressed him hard; and it seemed impossible to keep the field against so great a disparity of force; his own troops not amounting to more than twenty thousand. He retreated into Lorraine, abandoning the fertile plains of Alsace to the enemy, led his army behind the Vosges mountains, and crossing them by unfrequented routes, surprised the enemy at Colmar, beat him at Mulhausen and Turkheim, and forced him to recross the Rhine. This is esteemed the most brilliant of Turenne's campaigns, and it was conceived and conducted with the greater boldness, being in opposition to the orders of Louvois. "I know," he wrote to that minister, in remonstrating, and indeed refusing to follow his directions, "I know the strength of the Imperialists, their generals, and the country in which we are. I take all upon myself, and charge myself with whatever may occur."

Returning to Paris at the end of the campaign, his journey through France resembled a triumphal progress; such was the popular enthusiasm in his favour. Not less flattering was his reception by the King, whose undeviating regard and confidence, undimmed by jealousy or envy, is creditable alike to the monarch and to his faithful subject. At this time Turenne, it is said, had serious thoughts of retiring to a convent, and was induced only by the earnest remonstrances of the King, and his representations of the critical state of France, to resume his command. Returning to the Upper Rhine, he was again opposed to Montecuculi. For two months the resources and well-matched skill of the rival captains were displayed in a series of marches and counter-marches, in which every movement was so well foreseen and guarded against, that no opportunity occurred for coming to action with advantage to either side. At last the art of Turenne appeared to prevail; when, not many minutes after he had expressed the full belief that victory was within his grasp, a cannon-ball struck him while engaged in reconnoitring the enemy's position, previous to giving battle, and he fell dead from his horse, July 27, 1675. The same shot carried off the arm of St. Hilaire, commander-in-chief of the artillery. "Weep not for me," said the brave soldier to his son, "it is for that great man that we ought to weep."

His subordinates possessed neither the talents requisite to follow up his plans, nor the confidence of the troops, who perceived their hesitation, and were eager to avenge the death of their beloved general. "Loose the piebald," so they named Turenne's horse, was the cry; "he will lead us on." But those on whom the command devolved thought of nothing less than of attacking the enemy; and after holding a hurried council of war, retreated in all haste across the Rhine.

The Swabian peasants let the spot where he fell lie fallow for many years, and carefully

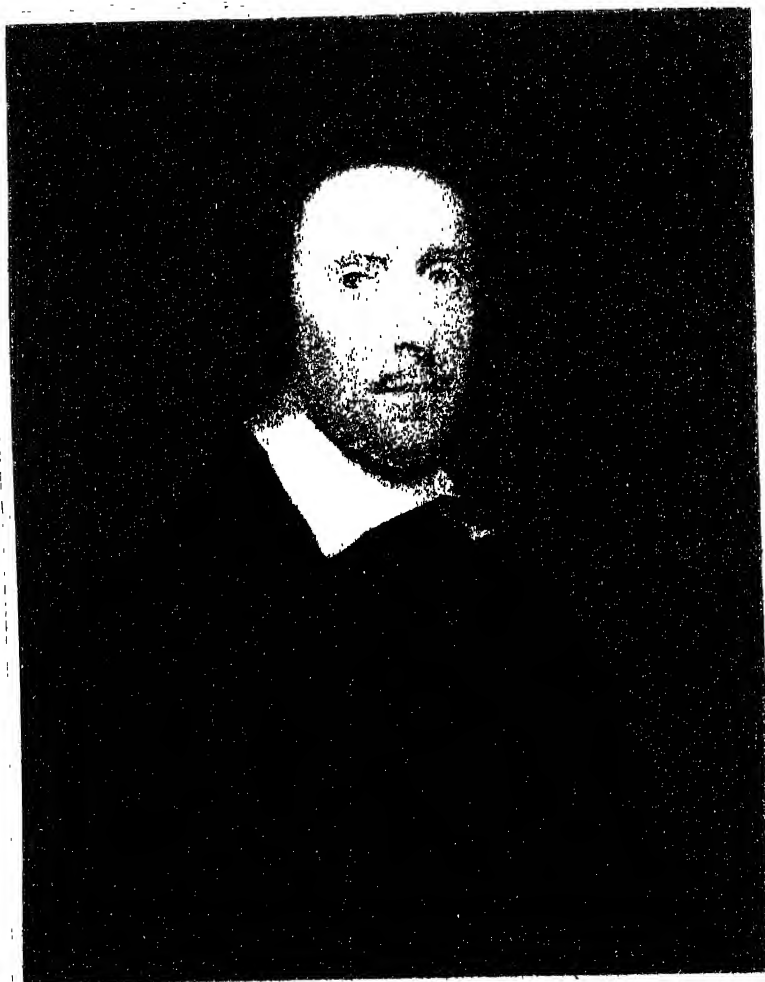
preserved a tree under which he had been sitting just before. Strange that the people who had suffered so much at his hands, should regard his memory with such respect.

The character of Turenne was more remarkable for solidity than for brilliancy. Many generals may have been better qualified to complete a campaign by one decisive blow; few probably have laid the scheme of a campaign with more judgment, or shown more skill and patience in carrying their plans into effect. And it is remarkable that, contrary to general experience, he became much more enterprising in advanced years than he had been in youth. Of that impetuous spirit, which sometimes carries men to success where caution would have hesitated and failed, he possessed little. In his earlier years he seldom ventured to give battle, except where victory was nearly certain: but a course of victory inspired confidence, and trained by long practice to distinguish the difficult from the impossible, he adopted in his later campaigns a bolder style of tactics than had seemed congenial to his original temper. In this respect he offered a remarkable contrast to his rival in fame, Condé, who, celebrated in early life for the headlong valour, even to rashness, of his enterprises, became in old age prudent almost to timidity. Equally calm in success or in defeat, Turenne was always ready to prosecute the one, or to repair the other. And he carried the same temper into private life, where he was distinguished for the dignity with which he avoided quarrels, under circumstances in which lesser men would have found it hard to do so, without incurring the reproach of cowardice. Nor must we pass over his thorough honesty and disinterestedness in pecuniary matters; a quality more rare in a great man then than it is now. In 1653 he married the daughter of the Duc de la Forec. She died in 1666, without leaving children.

Turenne composed memoirs of his own life, which are published in the *Life of him by the Chevalier Ramsay*. There is also a collection of his *Military Maxims*, by Captain Williamson. In 1782 Grimoard published his "*Collection des Mémoires du Marechal de Turenne*." Deschamps, an officer who served under him, wrote a full account of his two last campaigns; and the history of his four last campaigns has been published under the name of Beaurain. We may also refer the reader for the history of these times to Voltaire, "*Siècle de Louis xiv.*"



[French Cavalier of the Seventeenth Century.]



Portrait of a man

A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

*From the original manuscript of the
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TAYLOR.

If this great ornament of our church did not boast of an exalted lineage, he numbered among his forefathers one at least, the worthy ancestor of such a descendant, Dr. Rowland Taylor, chaplain to Crammer, and rector of Hadleigh, distinguished among the Divines of the Reformation for his abilities, learning, and piety, as well as for the courageous cheerfulness with which he suffered death at the stake in the reign of Queen Mary. Jeremy Taylor was the son of a barber, resident in Trinity parish, Cambridge; and was baptized in Trinity church, August 15, 1613. He was "grounded in grammar and mathematics" by his father, and entered as a sizar at Caius College, August 18, 1625. Of his deportment, his studies, even of the honours and emoluments of his academical life, we have no certain knowledge. It is stated by Dr. Rust, in his Funeral Sermon, that Taylor was elected fellow: but this is at least doubtful, for no record of the fact exists in the registers of the college. He proceeded to the degree of M.A. in 1633; and in the same year, though at the early age of twenty, we find him in orders, and officiating as a divinity lecturer in St. Paul's Cathedral. His talents as a preacher attracted the notice of Archbishop Laud, who sent for him to preach at Lambeth, and approved of his performance, but thought him too young. Taylor begged his Grace's pardon for that fault, and promised that, if he lived, he would mend it. By that prelate's interest he was admitted to the degree of M.A. *ad eundem*, in University College, Oxford, October 20, 1635, and shortly after nominated to a fellowship at All Souls College. It was probably through the interest of the same powerful patron that he obtained the rectory of Uppingham, in Rutlandshire, tenable with his fellowship, March 23, 1638. The fellowship, however, he vacated by his marriage with Phoebe Langsdale, May 27, 1639, who died in little more than three years, leaving two sons.

Taylor attracted notice at Oxford by his talents as a preacher; but he does not seem to have commenced, during this period of ease and tranquillity, any of those great works which have rendered him illustrious as one of the most laborious, eloquent, and persuasive of British divines. The only sermon extant which we can distinctly refer to this period, is one preached by command of the Vice-Chancellor on the anniversary of the Gunpowder Plot, 1638. This piece requires notice, because it is connected with a report, circulated both during Taylor's residence at Oxford and afterwards, that he was secretly inclined to Popery. It is even said that he "wished to be confirmed a member of the Church of Rome" (Wood, "Athenae Oxon."), but was rejected with scorn in consequence of the things advanced against that church in this sermon. Of this whole statement Bishop Heber, in his "Life of Taylor," has expressed his disbelief; and the arguments on which his opinion is founded appear to us satisfactory. Not even during his peaceable abode at Uppingham do Taylor's great works appear to have been projected, as if his amiable, affectionate, and zealous temper had been fully occupied by domestic cares and pleasures, and by the constant though quiet

duties of a parish priest. The year 1642, as it witnessed the overthrow of his domestic happiness by his wife's death, saw also the beginning of those troubles which cast him out of his church preferment, a homeless man. We do not know the date of the sequestration of his living; but as he joined Charles I. at Oxford in the autumn of the year; published in the same year, by the King's command, his treatise, "Of the Sacred Order and Offices of Episcopacy, &c.;" was created D.D. by royal mandate; appointed chaplain to the King, in which capacity he frequently preached at Oxford, and attended the royal army in the wars; it is probable that he was among the first of those who paid the penalty of adhering to the losing cause. Little is known of this portion of Taylor's history. It appears that he quitted the army, and retired into Wales, where he married, became again involved in the troubles of war, and was taken prisoner at Cardigan, Feb. 4. 1644. We do not know the date of his release, or of his marriage to his second wife, Joanna Bridges, a lady possessed of some landed property at Maudlam, near Golden Grove, in the Vale of Towy, in Carmarthenshire, who was commonly said to be a natural daughter of Charles I., born before his marriage. But Heber conjectures that Taylor's marriage was anterior to his imprisonment, and that his wife's estate was amerced in a heavy fine, in consequence of his being found engaged in the royal cause at Cardigan. Until the Restoration he was certainly very poor, and supported himself during part of the time by keeping a school.

During this period of public confusion and domestic trouble, Taylor composed an "Apology for Authorized and Set Forms of Liturgy," published in 1646, and his great work, a "Discourse on the Liberty of Prophesying,"—in 1647,—"the first attempt on record (says Heber) to conciliate the minds of Christians to the reception of a doctrine which, though now the rule of action professed by all Christian sects, was then, by all sects alike, regarded as a perilous and portentous novelty." As such, it was received with distrust, if not disapprobation, by all parties; and if it was intended to incubate upon the Episcopalians the propriety of conceding something to the prejudices of their opponents, as well as to procure an alleviation of the oppression exercised on the Episcopal Church, we may see in the conduct of the Government after the Restoration, that Taylor preached a doctrine for which neither the one nor the other were then ripe. It is the more to his honour that in this important point of Christian charity he had advanced beyond his own party, as well as those by whom his party was then persecuted. But though his views were extended enough to meet with disapprobation from his contemporaries, he gives a greater latitude to the civil power in repressing error by penal means than the general practice, at least in Protestant countries, would now grant. "The forbearance which he claims, he claims for those Christians only who unite in the confession of the Apostles' Creed," and he advocates the drawing together of all who will subscribe to that ancient and comprehensive form of belief into one church, forgetting differences which do not involve the fundamental points of Christianity. And he inculcates the "danger and impropriety of driving men into schism by multiplying symbols and subscriptions, and contracting the bounds of communion, and the still greater wickedness of regarding all discrepant opinions as damnable in the life to come, and in the present capital."

It was followed at no long interval by the "Great Exemplar of Sanctity and Holy Life, described in the Life and Death of Jesus Christ." This, the first of Taylor's great works which became extensively popular, is almost entirely practical in its tendency, having been composed, as the author tells us, with the intention of drawing men's minds from controverted doctrines, to the vital points on which all men are agreed, but which all men forget so easily. It is not an attempt to connect the relations of the four Evangelists into one complete and chronologically consistent account; but a "series of devout meditations on the different events recorded in the New Testament, as well as on the more remarkable

traditions which have usually been circulated respecting the Divine Author of our religion, his earthly parent, and his followers," set off by that majestic style, that store of illustrations derived from the most recondite and miscellaneous learning, and, above all, that fervent and poetical imagination, by which Taylor is distinguished perhaps above all the prose writers in our language. Such qualities, even without a digested plan and connected strain of argument, which, requiring a more continuous and attentive perusal, would not perhaps have made the book more acceptable or useful to the bulk of readers, ensured for it a favourable reception; and the author followed up the impression which he had produced, at no distant period, by two other treatises of a similar practical tendency, which, from their comparative shortness, are better known than any other of Taylor's works, and probably have been as extensively read as any devotional books in the English language. We speak of the treatises on "Holy Living," and on "Holy Dying."

It has been mentioned that near Mandinam stood Golden Grove, the seat of the Earl of Carbery, a nobleman distinguished by his abilities and zeal in the Royal cause. He proved a constant and sincere friend to Taylor; and the grateful scholar has conferred celebrity upon the name and hospitality of Golden Grove by his "Guide to Infant Devotion," or manual of daily Prayers, which are called by the name of that place, in which they, and many other of the author's works, were meditated: especially his "Enlautos;" or course of sermons for all the Sundays in the year.

Considerable obscurity hangs over this portion of Taylor's life: but it appears that in the years 1654-5 he was twice imprisoned, in consequence of his advocacy of the fallen causes of Episcopacy and Royalty. At some time in 1654, he formed an acquaintance with Evelyn, which proved profitable and honourable to both parties; for the layman, as is evident from his "Memoirs" and "Diary," highly valued and laid to heart the counsels of the man whom he selected as his "ghostly father," and to whose poverty he liberally ministered in return out of his own abundance.

We learn from Evelyn's "Diary" that Taylor was in London in the spring of 1657, and his visits, if not annual, were at least frequent. He made many friends, and among them the Earl of Conway, a nobleman possessed of large estates in the north-east of Ireland, who conceived the desire of securing Taylor's eminent abilities for the service of his own neighbourhood, and obtained for him a lectureship in the small town of Lisburne. Taylor removed his family to Ireland in the summer of 1658. He dwelt near Portmore, his patron's splendid seat on the banks of Lough Neagh; and some of the islands in that noble lake, and in a smaller neighbouring piece of water called Lough Beg, are still recorded, by the traditions of the peasantry, to have been his favourite places of study and retirement. To this abode his letters show him to have been much attached.

In the spring of 1660 Taylor visited London, to superintend in its passage through the press the "Rule of Conscience; or, Ductor Dubitantium." This, it appears from the author's letters, was considerably advanced so early as the year 1655. It was the fruit of much time, much diligence, and much prayer; and that of all his writings concerning the execution of which he seems to have felt most anxiety. In this case, as it often happens, the author seems to have formed an erroneous estimate of the comparative value of his works. Neither on its first appearance, nor in later times, did the "Ductor Dubitantium" become extensively popular. Its object, which even at the first was accounted obsolete, was to supply what the Romish church obtained by the practice of confession, a set of rules by which a scrupulous conscience may be guided in the variety of doubtful points of duty which may occur. The abuses are well known, to which the casuistic subtlety of the Romish doctors gave birth; and it may be doubted whether it were wise to lay one stone towards rebuilding an edifice, which the general diffusion of the Scriptures,—a sufficient rule, if rightly studied, to solve all doubts,—had rendered unnecessary. The work, in

spite of its passages of eloquence and profusion of learning, is too prolix to be a favourite in these latter days; but it is still, says his biographer (p. cccxiii.), one "which few can read without profit, and none, I think, without entertainment. It resembles in some degree those ancient inlaid cabinets (such as Evelyn, Boyle, or Wilkins might have bequeathed to their descendants), whose multifarious contents perplex our choice, and offer to the admiration or curiosity of a more accurate age a vast wilderness of trifles and varieties with no arrangement at all or an arrangement on obsolete principles, but whose ebony drawers and perfumed recesses contain specimens of every thing that is precious or uncommon, and many things for which a modern museum might be searched in vain."

Taylor's accidental presence in London at this period, when the hopes of the Royalists were reviving, was probably serviceable to his future fortunes. He obtained by it the opportunity of joining in the Royalist declaration of April 24; and he was among the first to derive benefit from the restoration of that King and that Church, of whose interests he had ever been a most zealous, able, and consistent supporter. He was nominated Bishop of Down and Connor, August 6, 1660, and consecrated in St. Patrick's Cathedral, January 27, 1661. In the interval he was appointed Vice-chancellor of the University of Dublin, which during past troubles had been greatly dilapidated and disordered, in respect both of its revenues and discipline. He was the principal instrument in remodelling and completing the statutes, and settling the University in its present form.

In the spring of 1661 Taylor was made a member of the Irish Privy Council, and the small diocese of Dromore, adjacent to Down, was assigned to his charge, "on account," in the words of the writ under the Privy Seal, "of his virtue, wisdom, and industry." This praise was well deserved by his conduct in that difficult time, when those who had displaced the episcopal clergy were apprehensive of being in their turn obliged to give way, and religious differences were embittered by thoughts of temporal warfare. Taylor had to deal chiefly with the wilder and most enthusiastic party, and his advances towards an intercourse of Christian charity were met with scorn and insult. But his exemplary conduct, and persevering gentleness of demeanour, did much to soften at least the haity of his opponents; for we are told that the nobility and gentry of the three dioceses over which he presided came over, with one exception, to the Bishop's side.

His varied duties can now have left little time for the labour of the pen; still he published sermons from time to time, and in 1664 completed and published his last great work, a "Dissuasive from Popery," undertaken by desire of the collective body of Irish bishops. He continued after his elevation to reside principally at Portmore, occasionally at Lisburne. Of his habits and the incidents of this latter part of his life, we know next to nothing; except that he suffered the severest affliction which could befall a man of his sensibility and piety, in the successive deaths of his three surviving sons and the misconduct of two of them. One died at Lisburne, in March, 1661; one fell in a duel, his adversary also dying of his wounds; the third became the favourite companion of the profligate Duke of Buckingham, and died of a decline, August 2, 1667. Of the latter event the Bishop can scarcely have heard, for he died on the 13th of the same month, after ten days' sickness. He was buried at Dromore. Two of his daughters married in Ireland, into the families of Marsh and Harrison; and several Irish families of repute claim to be connected with the blood of this exemplary prelate by the female line.

The materials for Bishop Taylor's life are very scanty. The earliest sketch of it is to be found in the funeral sermon preached by his friend and successor in the see of Dromore, Dr. Rust, who sums up the virtues of the deceased in a peroration of highly-wrought panegyric, of which the following just eulogy is a part—"He was a person of great humility; and, notwithstanding his stupendous parts, and learning, and eminency of place, he had nothing in him of pride and humour, but was courteous and affable, and of easy access, and would

lend a ready ear to the complaints, yea, to the impertinence, of the meanest persons. His humility was coupled with an extraordinary piety; and I believe he spent the greatest part of his time in heaven To all his other virtues he added a large and diffusive charity; and whoever compares his plentiful income with the inconsiderable estate he left at his death, will be easily convinced that charity was steward for a great proportion of his revenue. But the hungry that he fed, and the naked that he clothed, and the distressed that he supplied, and the fatherless that he provided for, the poor children that he put to apprentice, and brought up at school, and maintained at the university, will now sound a trumpet to that charity which he dispensed with his right hand, but would not suffer his left hand to have any knowledge of it.

“To sum up all in a few words, this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint; he had devotion enough for a cloister, learning enough for an university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world. But, alas! ‘Our father! our Father! the horses of our Israel, and the chariot thereof!’ he is gone, and has carried his mantle and his spirit along with him up to heaven; and the sons of the prophets have lost all their beauty and lustre which they enjoyed only from the reflection of his excellences, which were bright and radiant enough to cast a glory upon a whole order of men.”

There is a life of Taylor by Archdeacon Bonney; and a copious memoir, enriched by a minute analysis of all the more remarkable compositions of our author, is prefixed to Bishop Heber's edition of Taylor's works. From this the materials of the present sketch are taken. Nor can we better conclude than with the eloquent estimate of Taylor's merits, with which the accomplished biographer concludes his work. “It is on devotional and moral subjects that the peculiar character of Taylor's mind is most, and most successfully, developed. To this service he devotes his most glowing language; to this his aptest illustrations, his thoughts, and his words, at once burst into a flame, when touched by the coals of this altar; and whether he describes the duties, or dangers, or hopes of man, or the mercy, power, and justice of the Most High; whether he exhorts or instructs his brethren, or offers up his supplications in their behalf to the common Father of all, his conceptions and his expressions belong to the loftiest and most sacred description of poetry, of which they only want, what they cannot be said to need, the name and the metrical arrangement.

“It is this distinctive excellence, still more than the other qualifications of learning and logical acuteness, which has placed him, even in that age of gigantic talent, on an eminence superior to any of his immediate contemporaries; and has seated him, by the almost unanimous estimate of posterity, on the same lofty elevation with Hooker and with Barrow.

“Of such a triumvirate, who shall settle the precedence? Yet it may, perhaps, be not far from the truth, to observe that Hooker claims the foremost rank in sustained and classic dignity of style, in political and pragmatical wisdom; that to Barrow the praise must be assigned of the closest and clearest views, and of a taste the most controlled and chastened; but that in imagination, in interest, in that which more properly and exclusively deserves the name of genius, Taylor is to be placed before either. The first awes most, the second convinces most, the third persuades and delights most; and, according to the decision of one whose own rank among the ornaments of English literature yet remains to be determined by posterity (Dr. Parr), Hooker is the object of our reverence, Barrow of our admiration, and Jeremy Taylor of our love.”

MURILLO.

THE Spanish school may be said to hold a middle place between the schools of Italy and Flanders. The most natural and the most indigenous style it can boast is, unquestionably, that of Murillo, who was never out of Spain; and although it is true that he formed his manner, in a great degree, from the study of Ribera and Vandyck, the principles of those painters are so different, that it would be difficult to recognise either model in a union of the two. But Murillo superadded much that was his own, and much that was immediately, and somewhat too indiscriminately, derived from the observation of nature. The artists of the school of Seville, of which Murillo is the chief, were generally called *naturalistas*, as opposed to those who followed the Italian purity of taste in design, invention, and imitation. Although it is hardly safe to class all the professors of one province under a particular designation, the earlier school of Valencia may be considered the rival of the *naturalistas*: its Italian character is to be traced from Vincent Juanes, who was compared by Palomino to Raffaele; in Ribalta, a work by whom, it is said, was mistaken in Rome for a performance of Raffaele's; in Jacinto Gerónimo di Espinosa, by Cean Bermudez called a second Domenichino; and in Pedro Orrente and Luis Tristan, who imitated Bassano and Titian. The appearance in Italy of the fac-similists and *tenebrosi* (corresponding with the Spanish *naturalistas*, with whom they are connected by Ribera's imitation of Caravaggio) is considered, with some reason, to have hastened the decline of painting in that country; in Spain and Flanders, on the other hand, the art which had before been a feeble or mannered imitation of the best Italian works, then only began to be great when the style of the *naturalistas* was introduced. The practice of the Sevillian painters in copying objects of still life as a preparatory study, was probably derived from the Netherlands, and this style again, which was ominous of degradation and decay in Italy, was the cause of much of the excellence of the Andalusian painters. The taste of these painters, in short, was for individual nature; a taste which was in some degree, and in spite of themselves, corrected by their being almost exclusively employed in painting for churches. The arts in Spain, from their earliest introduction, have been devoted to religion; nor is it to be wondered that this should be the case in a country which seems to have considered itself in an especial manner the representative of Catholicism, a natural consequence, perhaps, of its defending the outposts of Christendom from the infidels. The representation of the human figure is strictly forbidden by the Koran; and there can be no doubt that the spirit of opposition was manifested in this point, as in every other, by the antagonists of the Moors. The conquest of Granada at the close of the fifteenth century happens to correspond with the beginning of the great æra of art in Italy; but the demand for altar-pieces in Spain, before and after that time, is proved by a constant influx of Italian, Flemish, and even German painters; a fact which is commonly explained by the wealth which flowed or was expected to flow into the country by the discovery of America about the same period. However this may be, so late as the seventeenth century, when painting



EXETER, N. H.,

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may be supposed at length to have been appreciated for itself, and to have been applied to the ends of general cultivation, as the handmaid of history and poetry, it is a curious fact that neither Roelas, Castillo, nor Murillo, not to mention earlier names, ever painted a mythologic or merely historic subject. From the sublimest mysteries of the church, and from themes demanding more than ordinary elevation, the Sevillian painters turned with eagerness to the homely materials of modern miracles, and from these descended only to indulge their fondness for indiscriminate imitation. The pictures of Beggar Boys, by which Murillo is perhaps most known in this country, come under the class of subjects and display the mode of treatment which a school of mere copyists of nature would prefer. Some works of this kind, however, attributed to Murillo, and possessing great merit, are said, with probability, to be the work of Nuñez de Villavicencio, his pupil. It was, however, precisely such studies as these, which enabled Murillo and his contemporaries to infuse into their religious subjects that powerful reality which was among the means of naturalising the art in Spain, and which thus produced a new style, uniting sometimes the dignity of the Italian school with the truth and vivacity of Flemish imitation.

Bartolomé Esteban Murillo is supposed by the writers who follow Palomino, among whom Cumberland is one, to have been born at Pilas, a town five leagues west of Seville, in the year 1613; but the discovery of the memorial of his baptism in Seville, with every proof of identity, shows that he was born in that city, January 1, 1618. His early fondness for drawing induced his parents to place him with Juan del Castillo, a designer of some merit, although not remarkable as a colourist. The gentle manners and good education of Murillo soon recommended him to his master, who appears to have preferred him to his other scholars, among whom were Pedro de Moya, and Alonzo Cano; but this preference did not exempt the favourite from the servile offices of grinding colours, preparing canvasses, and all the mechanical preparations which the Spanish painters considered an essential part of an artist's education. It appears that the schools of Seville generally were deficient in casts from the antique; and in investigating the structure of the human frame, the studies of the artists were chiefly limited to an anatomical figure by Becerra, a sculptor who had returned to Spain early in the sixteenth century, from the school of M. Angelo. The living model was, however, constantly referred to, and the fellow-students of Murillo were in the habit of sitting to each other for portions of figures that were wanted, when they could not afford to pay hired models. It was also the custom of the schools to study drapery arranged on the mannequin, or lay-figure, by the master. It was more usual to paint than to draw from the figures; but no student was permitted to copy the model thus till he had attained dexterity with the brush by imitating objects of still life: a practice which accounts for the number of well-painted Spanish pictures of this class. Such pictures, often representing eatables with kitchen utensils, are known by the general name of *Bodegones*. Herrera el Mozo was called by the Spaniards, "Lo español de pesci," from his skill in painting fish, and Pedro de Camporin is said to have been the best painter in fruit and flowers. Velasquez and Murillo, it is said, acquired their proficiency in these studies, and their early practice in this kind of imitation. The mode of copying human figures was illustrated by these preliminary studies, and was aided by powerful effects, indifference as to selection, and consequent neglect of beauty of form, distinguish the Spanish *naturalistas*. About the middle of the sixteenth century, the school of Seville was rapidly advancing under the influence of the great masters of the art, Herrera el Viejo, Pacheco (under both of

college of Santo Tomas; and a Virgin, with St. Francis and other saints, for the convent of "la Regina." In these works the artist followed, in some degree, the style of Castillo. His master having removed to Cadiz, the young painter remained without recommendation and without employment, and was compelled to do coarse altar-pictures and saints for the *feria*, or market, which was held once a week in the parish "Omnium Sanctorum," and which seems to have been chiefly devoted to the commerce with South America. The paintings offered in this market, or fair, for sale, were generally the work of the most inferior artists, and the expression "pintura de feria" is still proverbially applied to pictures of the lowest class. Such was the rapidity with which these works were done, that it appears it was not uncommon for the artist to produce his saint while the purchaser was cheapening the bargain; and the Spanish writer, whose authority is chiefly followed in this Memoir, goes so far as to say, that a San Onofre was presently transformed to a San Cristobal, or a Virgen del Carmen to a San Antonio, or even to the representation of the Souls in Purgatory. Better artists, however, occasionally condescended to paint such pictures, and with some augmentation of price; but even the worst performers were known, in some instances, to acquire such dexterity by this work, that very little additional study in the regular schools converted them into respectable artists. This singular mode of attaining mechanical facility must therefore be reckoned among the causes which influenced the executive style of the Sevillian painters; and Murillo, among others, no doubt benefited by his practice in the *feria*.

A circumstance occurred about the same time which had great influence on his life. His fellow-student, Pedro de Moya, who had accompanied the army to Flanders, conceived a great admiration for the works of Vandyck, and went to London to study under the Flemish painter, where he soon formed a style bearing a strong resemblance to that of his master. On the death of Vandyck, Moya returned to Seville, where he presently attracted the attention of his former companions by the accurate, yet powerful manner of painting which he had acquired. To Murillo the style was so new, that he determined at once to go either to Flanders or Italy, to perfect himself in the art. It was at this moment that he felt his poverty to be a serious misfortune; but, not dismayed by difficulties, he set to work afresh for his South American and West Indian patrons, and having saved a small sum of money, without communicating his intentions to any one, and without even taking leave of his sister, whom he left with an uncle, he quitted Seville for Madrid, with the intention of proceeding to Italy, at the age of twenty-four. On his arrival at the capital, he naturally waited on Diego Velasquez, who was a native of Seville, and had received his professional education there; he was at this time first painter to the king (Philip IV.) To this distinguished artist Murillo opened his desire to visit Italy, and begged some letters of introduction for Rome. Velasquez received him with kindness, promised him assistance, and made him most liberal offers for his immediate advantage. Meanwhile the desire of the young painter to see the best specimens of the art was in a great measure gratified under the auspices of his new friend, by his inspection of the pictures in the Royal Palace, at Buen Retiro, and in the Escorial. He immediately expressed a wish to make copies of some of these works, and while Velasquez accompanied the King to Aragon, in the year 1642, Murillo copied some pictures by Vandyck, Spagnoletto, and Velasquez himself. These copies were shown to the King on his return by Velasquez, and were admired by all the court. The disgrace of the minister Olivarez, in 1643, was deeply felt by Velasquez, to whom the Count Duke had been a generous patron; and although it did not diminish the esteem in which the King held the painter, this circumstance seems first to have disgusted Murillo with Madrid. On the return of Velasquez from Zaragoza, in 1644, he was astonished at the progress of his scholar, and finding him sufficiently advanced to profit by a visit

to Italy, he offered to procure for him letters of recommendation and other assistance from the King himself. Murillo had, however, already determined to return to Seville, influenced either by domestic considerations, or by having already satisfied the wish which first urged him to leave his native city. Velasquez regretted this resolution, imagining that the young painter would have arrived at still greater perfection if he could have studied for a time in Rome.

The first works done by Murillo, after his return to Seville in 1645, were the pictures of the convent of San Francisco. The building was destroyed by fire in 1810, but several of the paintings came into the possession of Marshal Soult. In the pictures of San Francisco, Cean Bermudez recognizes an imitation of Vandyck, Ribera, and Velasquez, the three painters whom Murillo chiefly studied while at Madrid. His new works excited general attention; so little had he been known before he left Seville, and so studious and retired had been his habits, that his absence had scarcely been noticed, and his re-appearance with so masterly a style of painting astonished his fellow-citizens. The fame of Herrera, Pacheco, and Zurbaran, was at once eclipsed, and he was universally acknowledged the first painter of the Sevillian School. The obscurity in which he had lived before his visit to Madrid was now exchanged for the most flattering attentions of the powerful and wealthy, and many of the chief citizens wished to have their portraits done by him. Meanwhile he painted the Flight into Egypt, in the church de la Merced, which has been attributed to Velasquez, and other works now no longer in Spain. In 1648 he married Doña Beatriz de Cabrera y Sotomayor, a lady of birth and some fortune, a native of Pinar, from which circumstance, perhaps, originated the mistake of Palomino in assigning that town as the birthplace of her husband. A change in his manner of painting, adopted, as Cean Bermudez asserts, to please the public, is observable soon after this period. It succeeded in pleasing all parties, for the new manner was extolled even by the warmest admirers of the previous performances of the master. The works of Murillo may be divided into three distinct styles: the first, necessarily very different from his subsequent manner, is to be sought in the specimens which date before his departure for Madrid; the second is that which he acquired in the capital, and is exemplified by the works above mentioned, done immediately after his return; the third manner dates from about 1650, and the first public work which may be cited as illustrating it, is an Immaculate Conception (a subject often treated by the Spanish painters) in the convent of San Francisco, painted in 1652.

The latter and characteristic style of Murillo may be generally described as possessing more suavity, and softer transitions of light and shade, than that of the *naturalistas* of his time. It is remarkable, besides, for a general harmony of hues; for considerable, but by no means uniform, softness of contour: for simplicity and propriety of attitude and expression; for physiognomies, if not always distinguished by beauty or refinement, yet interesting from a certain character of purity and goodness; for free yet well arranged drapery; for a force of light on the principal objects, and, above all, for surprising truth in the colour of the flesh, heightened by an almost constant opposition of dark-gray back-grounds. The two pictures of St. Leander and St. Isidore, in the sacristy of the Cathedral, were done in 1655. In the same year Murillo painted the Nativity of the Virgin, now in the Cathedral; and in 1656 the great picture of St. Antony of Padua, the altar-piece of the Baptistery of the same church: the picture of the Baptism of Christ in the same *Retablo*, or architectural frame, is also by Murillo, but by no means equal to the St. Antony. The four half circles, formerly in the church of Santa Maria la Blanca, belong to the same time, as well as a *Dolorosa*, and St. John the Evangelist, done for the same church. In 1658 Murillo undertook, without any aid from the government, to establish a public academy in Seville; and, after great difficulties, owing to the imperious temper of his rivals Juan de Valdes Leal and

Francisco de Herrera el Mozo, who was just returned from Italy, he succeeded in his object, and the academy was opened in 1660. Murillo was the first president; but, from whatever cause, he was not re-elected to that office after the first year: the multitude of his occupations is, however, the most probable reason to be assigned for this. Although the best Spanish painters, such as Velasquez, Murillo, Zurbaran, and others, arrived at the excellence they obtained without an early acquaintance with the antique, there being, as we have seen, no casts from the Greek statues in the private schools of Seville, yet, on the establishment of a public academy, it might be supposed that it would have been furnished with the best examples of form. Such, however, does not appear to have been the case: except a few drawings by the professors, which were copied by mere beginners, there were, it seems, no other models than the living figure and the draped mannequin; and when once admitted to copy from the life, the students were in the habit of confining their practice to painting, without considering that of drawing at all essential. This method of instruction was peculiar to the Academy of Seville, as distinguished from other similar establishments in Spain; and it is evident that the object was to follow up the method which had already been sufficient by itself to render the school illustrious. It may be observed that the study of drapery in this school had the effect, to a certain extent, of ennobling the style of the painters; and they were perhaps led to pay attention to this branch of the art, from so often witnessing the fine effect of drapery in the dresses of the religious orders. Sir Joshua Reynolds has somewhere justly observed, that a grand cast of drapery is sometimes of itself sufficient to give an air of dignity to a picture.

About 1668, Murillo began the celebrated series in the Hospital de San Jorge, or de la Caridad, whence came several of the pictures lately in the possession of Marshal Soult. Among those that remain, the most remarkable and most copious compositions, are the Moses striking the Rock, and the Miracle of the Loaves and Fishes. The Prodigal Son, Abraham receiving the Angels, the Pool of Bethesda, and the Deliverance of Peter from Prison, were conveyed to Paris; they are all excellent specimens of the master. The picture of San Juan de Dios bearing an infirm mendicant, is celebrated for its strength of effect, and has been compared, and even attributed, to Spagnoletto. Another composition, now in Madrid, representing Santa Isabel curing the diseased poor, a wonderful specimen of imitation, was the greatest favourite of the series with the common people, when in its original place, owing, perhaps, to the very familiar and disgusting details of the subject; it was generally known by the name of *el Tiñoso*, from the principal figure, a boy whose sore head the Saint is dressing. The habit of copying to illusion the merest accidents of nature without distinction, naturally led the Spanish painters to all the deformities that can be excused by the epithet "picturesque." The details of the picture just mentioned would be loathsome, even in words, yet other Seville painters went beyond it; and Murillo himself, on seeing a picture in which some dead bodies are painted with repulsive reality by Juan de Valdes, in the church of the Caridad, observed to that artist, that "it could only be looked at while holding the nostrils."

Cean Bermudez remarks of the *Tiñoso*, that the figure of the Queen Santa Isabel (whom by the way he makes a Queen of Portugal in one of his works and a Queen of Hungary in another) is equal to Vandyck; the face of the boy illuminated by the reflection of a basin of water, worthy of Paul Veronese; and an old woman and a mendicant unbinding his leg, as fine as Velasquez. He concludes by asserting that, if instead of the numbers of copies, good, bad, and indifferent, that have been made from all the pictures of the Caridad, a series of accurate engravings after them had been executed, these compositions would be as much celebrated and admired as those of the best Italian painters. The pictures of the Caridad were finished in 1674. The Capuchin Convent is another vast gallery of the fine works of Murillo. Without reckoning smaller pieces, there are twenty pictures by his hand in the convent with

figures the size of life. Among these one is said to have obtained the especial preference of the painter himself; the subject is Santa Tomas di Villanueva distributing alms. In the Nativity, Murillo has followed the artifice of Correggio, by making the light emanate from the infant: this picture is one of the best of the series. The Annunciation is remarkable for the beauty and dignity of the Angel, and for the graceful humility of the Virgin. Three pictures, done for the Hospital de los Venerables, about 1678, are mentioned by the author already quoted as admirable performances; among them the Penitence of St. Peter is described as surpassing the same subject by Ribera, and an Immaculate Conception as superior in colour and admirable management of light and shade to every similar composition by the artist himself. In the refectory of the convent is the portrait of Don Justino Neve, by whom Murillo was employed to paint the pictures just mentioned; his biographer says it is in all respects equal to Vandyck. The altar pictures of the Convent of San Augustin, and a long list of single figures of saints, some larger than life, together with many portraits of superiors of religious orders, scarcely complete the catalogue of Murillo's public works in Seville, and it would be too long to enumerate those which exist in other parts of Spain. The pictures which he executed for private collections were almost equally numerous, and his biographer asserts, that at the beginning of the last century there was scarcely a house of respectability in Seville that was not ornamented with some work of his. They began to disappear when Philip V. and his court visited the city. Many were presented or sold to the noblemen and ambassadors who accompanied the King, and are now in galleries of Madrid and other cities of Europe. Since that time, however, several of the principal families have made their pictures heirlooms, and thus guarded, as far as possible, against a further dispersion of their countryman's works. Murillo's last work was the altar-piece of the Capuchins, at Cadiz, representing the Marriage of St. Catherine. While employed on this picture he fell from the scaffold; and a serious malady, which was the consequence, compelled him to return to Seville, where he soon after died, April 3, 1682. He was buried in a chapel of the Church of Santa Cruz. It was to this chapel he was in the habit of going to contemplate Campaun's picture of the Descent from the Cross; and shortly before his death, being asked by the sacristan, who wanted to shut the church, why he lingered there, he answered, "I am only waiting till these holy men shall have taken down the Lord from the cross." The picture of the Marriage of St. Catherine was finished by Francisco Meneses Osorio, one of the eleven scholars of Murillo enumerated by Cean Bermudez.

The short account of Murillo, in Cumberland's "Anecdotes of Eminent Painters in Spain," is taken from the incorrect but amusing "*Paraiso Español pintoresco laureado*" of Palomino. A very good general and concise history of the Spanish school (though containing several errors of the press in dates), with an interesting list, not to be found elsewhere, of the early pictures of Murillo, is contained in the "*Foreign Quarterly Review*," No. 26. There are, probably, no other English works on the subject, except in a Dictionary of Spanish Painters, not yet complete, and the incidental notices in books of travels. The foregoing account is chiefly taken from a Letter by Cean Bermudez, "*Sobre el estilo y gusto en la Pintura de la Escuela Sevillana, &c. Cadiz, 1806*," published subsequently to his "*Diccionario Histórico de los mas ilustres profesores de las Bellas Artes en España, Madrid, 1800*," which has also been consulted.

COLBERT.

JEAN BAPTISTE COLBERT, was born at Rheims, August 29, 1619. His relations, both on the father's and on the mother's side, were connected with the civil service of the state. This facilitated his entrance into public life, and may have been the means of directing his mind to the study of statistics, and of the causes of national wealth and greatness; for to these abstruse pursuits it appears that he devoted his attention from an early age. He entered into the service of the secretary of state, Tellier, in 1648. Tellier introduced him to the prime minister, Mazarin, who exercised the authority of a regent during the minority of Louis XIV.; and having gained the esteem of Mazarin, to whose interests he remained firmly attached during the stormy period of the Fronde, he was rewarded, on the minister's final triumph over his enemies, by an entire confidence, and an abundant share of lucrative, honourable, and important employment. Mazarin died in 1661, and on his death-bed recommended Colbert to his master in these strong terms:—"I owe every thing to you, Sire; but in presenting Colbert to you, I regard my debt as in some sort acquitted."

Colbert, in his daily intercourse with the minister, had many opportunities for explaining and exposing to his youthful master the malversations and abuses practised in all matters connected with the revenue. Louis, therefore, was already prepossessed in his favour, and at once appointed him Intendant of Finance. But Fouquet, the chief minister of that department, interfered both with Colbert's hopes of promotion, and his power of introducing any beneficial reforms. Fouquet was a patron of art and learning, of generous temper, and agreeable manners; but he was a corrupt and lavish financier, and his unbounded expenses were defrayed from the public purse. To attempt reform under such a superior was hopeless; and to declare open hostility was dangerous: avoiding both these perils, Colbert made it his business privately to open the eyes of Louis to the frauds practised on the government. In this he succeeded. Fouquet was displaced in 1661, and Colbert succeeded to his functions, with the new title of Comptroller General of Finance. His conduct in this affair did not escape censure, and the epithet of traitor was liberally bestowed upon him by the friends of Fouquet. It is clear that Colbert was right in bringing to justice the frauds of his predecessor; and it is easier to expose continued, than to give proof of foregone abuses. But, in such cases as this, concealment and duplicity are separated by a very uncertain boundary; and while we hesitate, in the absence of minute information, to stigmatise with treachery this high-minded and unbending man, we must confess that his character would have been spared some obloquy, if his hostility to the rival whom he supplanted had been more open.

In 1669, Colbert, in addition to his other offices, assumed the functions of Secretary of State and Minister of Marine; but from the year 1670 his influence declined, in proportion as his rival Louvois obtained a greater ascendancy over the King's mind. He died Sept. 6,



Engraved by W. H. A.

COLBERT.

*From the original by P. Mignard;
in the Collection of the Institute at Paris.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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1683, unregretted by the king, who owed the means of his greatness to him; and lampooned and hated by the people, for whose relief he had done more, both by the correction of abuses, and by opening new sources of national wealth, than any French minister either before or since.

To estimate his services properly, it must not be forgotten that, since the time of Sully, no minister had seriously endeavoured to lighten the public burdens, to reform the system of taxation, or to introduce order and economy into the public expenditure; and the good which Sully had done was neglected or undone in the long administrations of Richelieu and Mazarin. When Colbert came into office, all was in confusion: taxes were levied without system; money spent without thought how to meet the expenditure; new taxes imposed and farmed to collectors, as new wants for money occurred; until disorder reached such a height, that as the nominal taxes were increased, the money paid into the treasury diminished. The whole was a system of shifts, temporising, and corruption, in which every public servant felt the insecurity of his position, and made the most of his opportunities while they lasted. The first business of the new Comptroller General was to introduce strict order into every department of the revenue, and to render every subordinate officer duly responsible. Under the pernicious system which exempted the nobility from payment of direct taxes, a great number of persons had fraudently assumed titles, and claimed rank, while another class had obtained immunity from taxation, by the prostitution of court favour, or the abuse of official privileges. These cases Colbert caused to be investigated, and those who failed in making out a legal claim to immunity, were compelled to pay their share of the public burdens, to the relief of the labouring classes, on whom nearly the whole weight of taxation fell. A more extensive relief was afforded by modifying and diminishing the existing imposts; which was done with so much judgment, that the revenue was improved, in consequence of the stimulus thus given to industry. Colbert abolished most of the provincial tolls, which offered a continual temptation to fraud, and a constant hindrance to internal trade: he mitigated the *taille*, which pressed most heavily upon the poor cultivators of the soil: he improved the means of transport, by altering old roads, cutting new ones, and digging canals, especially the celebrated Canal of Languedoc, connecting the Mediterranean and Atlantic. By these facilities of communication the interests of agriculture and trade were alike promoted: but to the improvement of the latter, to render France a manufacturing nation, and to increase her commercial resources in every respect, the minister's attention was particularly directed. The silk trade of Lyons; the cloth trade of Abbeville, Elbeuf, and Louviers; the celebrated Parisian manufactories of plate-glass and tapestry, with other sources of wealth, owed their commencement or their extension to his care. To tempt capital and talent into these new employments, Colbert advanced sums of money without interest; he granted exemptions, honorary distinctions, and even letters of nobility. By another regulation, which shows a mind advanced beyond the prejudices of his day, liberty was granted to the nobility to enter into commerce, and for a time to lay down their rank; with the power of resuming it, when the purpose of their temporary industry had been answered. Thus far the valuable services, and the enlightened views of the minister, will be acknowledged by all; but when it is added that the infant manufactures of France were propped by prohibitory laws, minute regulations, and protecting duties; the argument ceases; and the two great parties which respectively support and oppose free trade, will judge him in accordance to their opinions on this important subject. So also with respect to another great question, the free or limited exportation of corn. M. Necker, in his "*Eloge de Colbert*," has argued strongly in favour of the course which the minister pursued, of opening and shutting the ports by royal edict, as the exigencies of the season seemed to require; and his authority is entitled to res-

hesitate to admit the soundness of his arguments on this subject. But whatever judgment be passed on Colbert's policy touching these questions, it should not be forgotten, in estimating his character, that at the time, political economy had no existence as a science, and that he had to think out for himself the principles which conduct nations to wealth and happiness. What wonder then if old prejudices did sometimes stand in his way, or if he deviated from the straight line to his object, where there was no track to guide him?

A similar difference of opinion may exist upon another of Colbert's measures,—the establishment of trading companies to the East and West Indies, and to Africa, with exclusive privileges. Here again his policy has had an able advocate in M. Necker. Under Colbert's administration, the colonial possessions of France were extended; fisheries were encouraged; a new trade was opened with the North of Europe, and a fresh impulse given to that with the Levant; while the depredations of the Mediterranean pirates were repressed by arms, the only arguments to which they have ever listened. The effect of his sedulous attention to the springs of national wealth is shortly shown in the comparison given in the "Biographie Universelle" of the state of the revenue at the epochs of Colbert's accession to office, and of his death. At the former, there was a debt of fifty-two millions of livres, and a revenue of eighty-nine millions; at the latter, a debt of thirty-two millions, while the revenue was increased to one hundred and fifteen millions: at the former, the disposable revenue was only thirty-two millions; at the latter, it amounted to eighty-three; yet the oppressive *taille* had been reduced in the interval from fifty-three millions to thirty-five. And it is to be remembered, that the operations of the financier were not assisted by an economical and peaceful monarch; on the contrary, vast sums were lavished in courtly pomp, and a series of wars was carried on with vigour and eminent success.

As Minister of Marine, he displayed his usual ability. He raised the French fleet from insignificance to hold the second rank in Europe; and gave scope for the talents of Duquesne, Forbin, Jean Bart, and other eminent naval men, to display themselves.

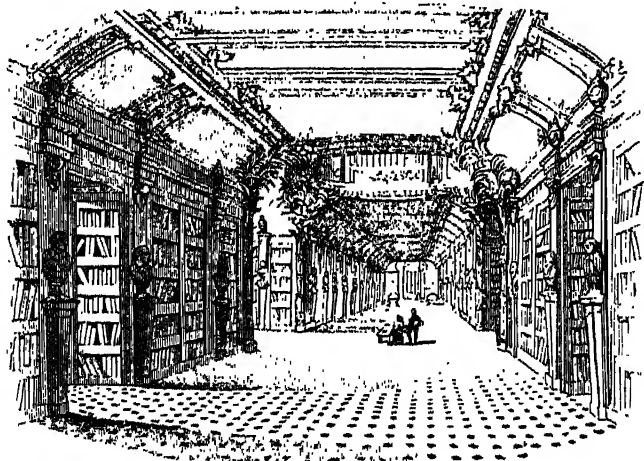
Strict in his attention to economy, Colbert never showed a niggardly disregard to the arts and sciences, which furnish our best and most intellectual pleasure, and offer the purest incentives for men to labour in amassing national or individual wealth. France, under his administration, saw a profuse expenditure in works of public splendour or utility; and Paris owes to him a large portion of the magnificence which it now boasts. The Quay, the Boulevards, the Palace of the Tuileries, the Hôtel des Invalides, &c., were improved or constructed under his care; and the splendid colonnade of the Louvre was designed and executed by Perrault, a native artist, in preference to the Italian, Bernini. Colbert was anxious to persuade the King to complete the Louvre in preference to wasting money on the sandy plains of Versailles. "Your Majesty knows," he said, "that in the absence of dazzling actions nothing so strongly indicates greatness of mind in princes as splendour in building. While you have spent immense sums in Versailles, you have neglected the Louvre, which is the grandest palace in the world, and the one most worthy of your Majesty." Nor was he careless of more homely improvements; for the paving, lighting, and watching of the capital were remodelled, and taken under the charge of government.

To literary and scientific merit Colbert was a liberal and active patron. At his instance Louis XIV. granted pensions to the most distinguished *savans* of Europe, as well foreigners as Frenchmen; and though the amount of the gratifications thus conferred was not large, it was sufficient to make the praises of "Le Grand Monarque," as of a second Augustus, ring through Europe. Under his auspices were founded the Académie des Inscriptions, and the Académie des Sciences; the Academies of Painting and Sculpture, and the School of Rome, whither the most promising pupils of the Parisian Academies were sent to complete their studies. The King's Library and the Jardin des Plantes were extended; the Observatory

of Paris was founded; and the celebrated astronomers, Cassini and Huygens, were invited thither.

Such is the outline of Colbert's ministerial life. He accomplished much; but the will of an opinionated master, and the jealousy of his ministerial colleagues, especially the celebrated Louvois, compelled him to leave much undone, which he would gladly have done, and to undo, before his death, some of the good which he had done. His plans were deranged by long and expensive wars; and he was obliged to re-impose taxes which he had taken off, and to yield to abuses which he had at first successfully resisted. The good which he had done was then forgotten. He would have escaped much unpopularity by resigning office as soon as his views were thwarted, and his principles laid aside; but if he acted from a desire to serve his country by doing for her the best which was permitted, and mitigating evils which he could not prevent, he had his reward in the solitude of his closet for the ingratitude of the public. Yet it is a severe trial for one who has laboured zealously for his countrymen, to exchange their admiration for their hatred; and that not because he has himself changed, but because the change of circumstances has crippled his powers. That courtiers and nobles should have disliked and persecuted Colbert is no wonder; but it was hard that he who had lent his whole mind to the relief of the productive classes should have incurred the hate of the people to such a degree, that from a fear of outrage to his remains, his funeral was celebrated by night, and under military escort. The readiness with which his services were forgotten may be ascribed, in part, to his disposition and manners, which were cold and unconciliating. The King said of him, that in spite of his long residence at court, he had always preserved the air and manner of a *bourgeois*; and his piercing eye, his stern and frowning brow, were calculated to assist the natural austerity of his temper, and to exact obedience, not to inspire good-will.

The "Vies des Hommes Illustres de France," by D'Auvigny, is said to contain a good life of Colbert. The materials of this account are principally derived from the "Éloge" of M. Necker, (which obtained the prize of the Académie Française in 1775,) and partly from the "Biographie Universelle."



[Interior of the Bibliothèque du Roi, formerly Bibliothèque du Panthéon.]

MOLIERE.

MOLIERE, the contemporary of Corneille and Racine, whose original and real name was Jean Baptiste Poquelin, was born at Paris on the 15th January, 1622. His father and mother were both in trade; and they brought up their son to their own occupation. At the age of fourteen, young Poquelin could neither read, write, nor cast accounts. But the grandfather was very fond of him; and being himself a great lover of plays, often took his favourite to the theatre. The natural genius of the boy was, by this initiation, kindled into a decided taste for dramatic entertainments: a disgust to trade was the consequence, and a desire of that mental cultivation from which he had hitherto been debarred. His father consented at length to his becoming a pupil of the Jesuits at the College of Clermont. He remained there five years, and was fortunate enough to be the clerk-fellow of Armand de Bourbon, Prince de Conti, whose friendship and protection proved of signal service to him in after-life. He studied under the celebrated Gassendi, who was so impressed by the apparent aptitude of young Poquelin to receive instruction, that he admitted him to the private lectures given to his other pupils. Gassendi was in the habit of breaking a lance with two great rivals, Aristotle, at the head of ancient, and Descartes, then at the head of modern philosophy. By witnessing this combat, Poquelin acquired a habit of independent reasoning, sound principles, extensive knowledge, and that feeling of practical good sense, which was so conspicuous not only in his most laboured, but even in his lightest productions.

His studies under Gassendi were abruptly terminated by the following circumstance. His father was attached to the court in the double capacity of valet-de-chambre and tapestry-maker; and the son had the reversion of these places. When Louis XIII. went to Narbonne in 1644, the old man was ill, and the young one was obliged to officiate for him. On his return to Paris, his passion for the stage, which had first led him into the paths of literature, revived with renewed strength. The taste of Cardinal de Richelieu for theatrical performances was communicated to the nation at large, and a peculiar protection was granted to dramatic poets. Many little societies were formed for acting plays in private houses, for the amusement at least of the performers. Poquelin collected a company of young stage-stricken heroes, who so far exceeded all their rivals, as to earn for their establishment the pompous title of the Illustrious Theatre. He now determined to make the stage his profession, and changing his name, according to the usage in such cases, adopted that of Moliere.

He disappears during the time of the civil wars, from 1648 to 1652; but we may suppose the interval to have been passed in composing some of those pieces which were afterwards brought before the public. When the disturbances ceased, Moliere, in partnership with an actress of Champagne, named La Béjart, formed a strolling company; and his first regular piece, called "*L'Etourdi*, or the *Blunderer*," was performed at Lyons in 1653. Another company of comedians settled in that town was deserted by the spectators in favour of these



Engraved by J. Poyetd'Alite.

MOLIERE.

*From the original Picture of Perrin's Schooler,
in the collection of the Musée Royal des Arts.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published by W^m S. Dyer & C^o London.

clever vagabonds; and the principal performers of the regular establishment took the hint, pocketed their dignity, and joined Molière. The united company transferred itself to Languechoe, and were retained in the service of the Prince de Conti. During the Carnival of 1658, the troop, having resumed their vagrant life, were playing at Grenoble. The following summer was passed at Rouen. When so near Paris, Molière made occasional journeys thither, with the earnest hope of bettering his fortune in the metropolis, where the market for talent is always brisk and open, the competition, though severe, fair and encouraging. Once more he received protection from his august fellow-collegian, who introduced him to Mazarin, and ultimately to the King himself. The company appeared before their Majesties and the court for the first time, on the 3rd of November, 1658, on a stage erected in the Hall of the Guards in the Old Louvre. Their success was so complete that the King gave orders for their permanent settlement in Paris, and they were allowed to act alternately with the Italian players in the Hall of the Petit Bourbon. In 1663 a pension of a thousand livres was granted to Molière, and in 1665 his company was taken altogether into the King's service.

As in the course of about fifteen years he produced more than double that number of dramatic pieces, instead of giving, within our narrow limits, a mere dry catalogue of titles, we shall make some more detailed remarks on a few of those masterpieces, in different styles, which not only raised the character of French comedy to a great height in France itself, but in a great measure furnished the staple to some of our own most distinguished writers.

Among many persons of taste and judgment, the "*Misanthrope*" has borne the character of being the most finished of all Molière's pieces; of combining the most powerful efforts of united genius and art. The subject is single, and the duties are exactly observed. The principal person of the drama is strongly conceived, and brought out with the bold strokes of the master's pencil: it is throughout uniform, and in strict keeping. The subordinate persons are equally well drawn, and fitted for their business in the scene, so as to throw an artist-like light upon the chief figure. The scenes and incidents are so contrived and conducted as to diversify the main character, and set it in various points of view. The sentiments are strong and nervous as well as proper; and the good sense with which the piece is fraught, proves that the bustle and dissipation of the court and the theatre had not obliterated the lessons of the college, or the lectures of Gassendi. The title of the play will at once bring to the mind of an Englishman our own "*Timon of Athens*;" but there are scarcely any other points of resemblance. The ancient and the modern "*Man-hater*" had little in common: the Athenian was the victim of personal ill-treatment; having suffered by excess of good-nature and credulity, he runs into the other extreme of suspicion and revenge. Molière's "*Man-hater*" owes his character to the severity of virtue, which can give no quarter to the vices of mankind; to that sincerity which disdains indiscriminate complaisance, and the prostitution of the language of friendship to the flattery of fools and knaves. Wycherley, in his "*Plain Dealer*," has given the French "*Misanthrope*" an English dress. Manly is a character of humour, speaking and acting from a peculiar bias of temper and inclination; but the coarseness of the *plain dealing* is not to be tolerated, and what Manly *does* goes near to counteract the moral effect of what he *says*.

By way of contrasting the various talents of the author, than whom none better understood human nature in its various ramifications, or copied more skillfully every shade and gradation of manners, we may just mention the "*Bourgeois Gentilhomme*," exhibiting the folly and affectation of a cit turned man of fashion. If the moral of the "*Misanthrope*" be pure, the wit of the "*Bourgeois*" is terse and diverting.

In several of his comedies he has treated medicine and its professors not only with freedom but severity; it was, however, perverted medicine only, and its quack professors

that were the subjects of his ridicule. The respectable members of the faculty could be no more affected by the satire, nor displeased by what they could not fear, than a true prophet by the punishment of imposture. Those who are acquainted with the history of the science will recollect the state of it at Paris in Moliere's time, and the character of the physicians. Their whole employment was confined to searching after visionary specifics, and experimental trickery in chemistry. The cause of a disease was never inquired after, nor the symptoms regarded; but hypothetical jargon and random prescription were thrown like dust into the eyes of the patient, to the exclusion of a practice founded on science and observation. Thus medicine became a pest instead of a remedy; and this state of things justified the chastisement inflicted.

"Les Précieuses Ridicules" is a comedy intended to reprove a vain, fantastical, and preposterous humour prevailing very much about that time in France. It had the desired effect, and conduced materially towards rooting out a taste in manners so unreasonable and ridiculous.

"Tartuffe, or The Impostor," has occasionally, and even recently, sometimes to the disturbance of the public peace in France, given great offence not only to those who felt the justice, and winced under the severity of the satire; but to others, who suspected that a blow was aimed at religion, under the mask of an attack upon hypocrisy. But its intrinsic merit, the truth of the drawing, and the justness of the colouring, have secured patrons for it among persons of unquestionable sense, virtue, learning, and taste; and it has always triumphed over the violence of opposition. Cibber, a vamerper of other men's plays, has borrowed from it his favourite "Nonjuror," and applied it to the purposes of a political party. On this adaption has been grafted a more modern attack on the Methodists, under the title of "The Hypocrite." But however great may be the merit of this celebrated drama, it cannot boast of entire originality. Machiavelli left behind him three comedies, the fruits of a statesman's leisure hours. In all three, the author has exhibited the hand of a master; he has painted mankind in the spirit of truth, and unmasked falsehood and hypocrisy in a tone of profound contempt. Two monks, a brother Timothy, and a brother Alberico, are represented with too much wit and keenness of sarcasm to have been overlooked by Moliere in his working up of the third specimen. The first three acts of the "Tartuffe" were played for the first time at court before the piece was finished. Masques of pomp, magnificence, and panegyric, such as usually furnish out the amusement of royal saloons, are forgotten as soon as they have served the purpose of the moment; but masterpieces, like that now in question, perpetuate their own renown, and leave a lasting memorial of what is supposed to be a phenomenon, a princely taste for genuine wit.

"Les Fâcheux" was the first piece in which dancing was so connected with the dramatic action, as to fill up the intervals without breaking the thread of the story.

"Le Mariage Forcé" was borrowed from Rabelais, to whom both Moliere and La Fontaine were deeply indebted. The Aristotelian and Pyrrhonian philosophy, as travestied by modern doctors, furnishes occasion for lively satire and clever buffoonery. The horror with which Panerace calls down the vengeance of Heaven on him who should dare to say the *form* of a hat, instead of the *figure* of a hat, is a pleasant parody on the unintelligible absurdities of the schools. According to Marphurius, philosophy commands us to suspend our judgment, and to speak of every thing with uncertainty; not to say *I am come*, but *I think that I am come*.

"La Princesse d'Elide," though not one of Moliere's happiest efforts, deserves notice on account of its contributing to the festivities of the court, by an adaptation of ingenious allegories to the manners and events of the time. This satire was aimed at the illusion of Judicial Astrology, after which many princes of the period were running mad; and in

particular Victor Amadeus, Duke of Savoy, father of the Dukes of Burgundy, who kept an astrologer about his person, even after his abdication. The dramatic antiquary may find some amusement in comparing the fates of the French court with the masques of Ben Jonson, Daymont, and others, exhibited before our James I. and Charles I.; but here the interest ends. It is sufficient to remark, that the masques of the English court owed their power of pleasing to the ingenuity of the machinist and the dexterity of the poet. The little dramas performed before the royal family of France tickled the ears of the audience by the pungency of their wit and ridicule.

The "Miser" has been pretty closely translated, for the version is little more, by Henry Fielding; but not so happily as he himself seems to have imagined.

The subject of that excellent comedy, "*Les Femmes Savantes*," in which the ridicule is kept within reasonable bounds, and female faults and virtues are painted with a proper gradation of colouring, where what the painters call a *medium tint* harmonises the extremes of light and shade, was taken up by Goldoni with that coarse and abrupt pencilling of black and white, which has always been the vice of the Italian stage. It has indeed been advanced as a reproach to Molière, that he too often charged his comic pictures with the extravagance of caricature: but if we compare even the most farcical of his scenes with the speaking pantomimes and half-improvisations of Italy, we must pronounce him a model of delicacy and classical propriety.

His last comedy was "*Le Malade Imaginaire*." It was acted for the fourth time on the 17th February, 1673. The principal character represented is that of a sick man, who, to carry on a purpose of the plot, pretends to be dead. This part was played by Molière himself. The popular story was, that when he was to discover that it was only a feint, he could neither speak nor get up, being actually dead. The wits and epigrammatists made the most of the occurrence; those who could not write good French, treated it with bad Latin. But unluckily for the stability of their conceits, they were not built on the foundation of truth. Though very ill, and obviously in much pain, he was able to finish the play. He went home, and was put to bed: his cough increased violently; a vessel burst in his lungs, and he was suffocated with blood in about half an hour after. He was only in his fifty-second year when this event took place. The King was extremely affected at this sudden loss, by which, as Johnson said of Garrick, the gaiety of nations was eclipsed; and as a strong mark of his regard, he prevailed with the Archbishop of Paris to allow of his being interred in consecrated ground. Nothing short of so absolute a king's interposition could have effected this; for, independently of the general sentence of excommunication then in force against scenic performers, Molière had drawn upon himself the resentment of the ecclesiastics in particular, by exposing the hypocrites of their cloth, as well as the bigots among the laity. Those who ridicule folly and knavery in all orders of men, must expect to be treated as Molière was, and to have the foolish and knavish of all orders for enemies. During his life, Paris and the court were stirred up and inflamed against the dramatist; and on more than one occasion, he must have fallen a sacrifice to the indignation of the clergy, had he not been protected by the King. The friend of his life did not desert him when he was dead; but procured for his miserable remains that decent respect, which all nations have consented to pay, as a tribute even to themselves.

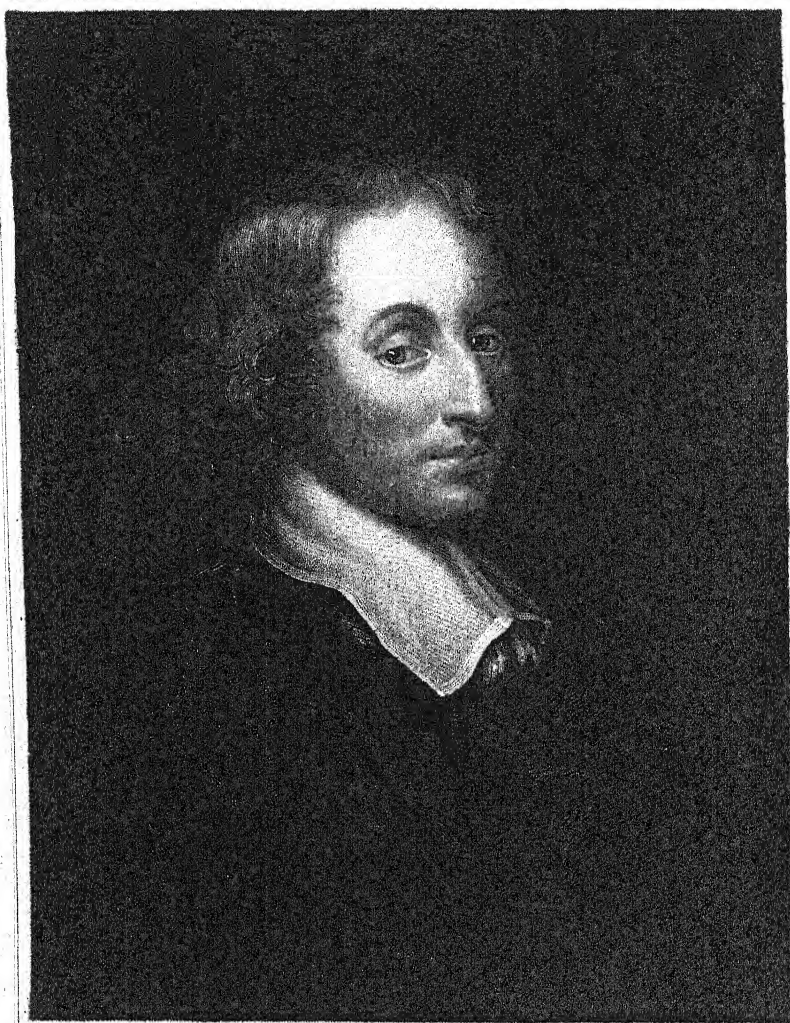
Voltaire characterises Molière as the best comic poet of any nation, and treats the posthumous hostility which made a difficulty about his burial as a reproach both to France and to the Catholic religion. Professing to have reperused the comedians of antiquity for the purpose of comparison, he gives it as his judgment, that the French dramatist is entitled to the preference. He grounds this decision on the art and regularity of the modern theatre,

contrasted with the unconnected scenes of the ancients, their weak intrigue, and the strange practice of declaring by the mouths of the actors, in cold and mechanical monologues, what they had done and what they intended to do. He concludes by saying, that Moliere did for comedy what Corneille had done for tragedy; and that the French were superior on this ground to all the people upon earth. A country possessing such a comic drama as ours, throughout the course of about two centuries, with "Much Ado about Nothing" at one end of the list, and "The School for Scandal" at the other, will be inclined to demur to this broad national assumption: but we, in our turn, must in candour confess, that though the chronological precedence of Shakspeare, Jonson, Fletcher, Massinger, and Ford, had established a glorious stage for us before Moliere was born, or while he was yet in petticoats; yet our most eminent comic writers in the reigns of William III., Anne, and George I., drank deep and often from the abundant source of French comedy. But Moliere's influence was most beneficially exerted in reclaiming his countrymen from a fondness for such Italian conceits as rigging the changes upon *odours* and *ardours*, &c., to which authors like Scanderi, Voiture, and Balzac had given an ephemeral fashion. Boileau and Moliere principally contributed to arm the French against the invasion from beyond the Alps, of such madrigal-writers as Marini, Achillini, and Totti.

It is not true that Moliere, when he commenced his career, found the theatre absolutely destitute of good comedies. Corneille had already produced "*Le Menteur*," a piece combining character with intrigue, imported from the Spanish stage. Moliere had produced only two of his most esteemed plays, when the public was gratified with "*La Mère Coquette*" of Quinault, than which few pieces were more happy either in point of character or intrigue. But if Corneille be the first legitimate model for tragedy, Moliere was so for comedy. The general shaping of his plots, the connection of his scenes, his dramatic consistency and propriety were attempted to be copied by succeeding writers: but who could compete with him in wit and spirit? His well-directed attacks did more than anything to rescue the public from the impertinence of subaltern courtiers affecting airs of importance; from the affectation of conceited, and the pedantry of learned, ladies; from the quackery of professional costume and barbarous Latin on the part of the medical tribe. Moliere was the legislator of conventional proprieties. That period might well be called the Augustan age of France, which saw the tragedies of Corneille and Racine; the comedies of Moliere; the birth of modern music in the symphonies of Lulli; the pulpit eloquence of Bossuet and Bourdaloue. Louis XIV. was the hearer and the patron of all these; and his taste was duly appreciated and adopted by the accomplished Madame, by a Condé, a Turenne, and a Colbert, followed by a long train of eminent men in every department of the state and of society.

Little has come down to us respecting Moliere's personal history or habits, excepting that his marriage was not among the happy or creditable events of his life. So little did he in his own case weigh the evils of disproportioned age, however sarcastically he might imagine them in fictitious scenes, that he took for his partner the daughter of La Béjart, the associate of his strolling career. If his choice were a fault, it carried its punishment along with it. He was very jealous, and the young lady was an accomplished coquette. The bickerings of married life were the frequent and successful topics of his comedies; and his enemies asserted, that in drawing such scenes, he possessed the advantage of painting from the life. Of that ridicule which had so often set the theatre in a roar, he was himself the serious subject, the repentant and writhing victim.

Fuller accounts of Moliere are to be found prefixed to the best editions of his works, we may mention those of Joly, Petitot, and Auger. An article of considerable length, by the last-named author, is devoted to our poet in the "*Biographie Universelle*."



Engraved by B. Meyer.

PASCAL.

*From the original Picture by Philippe de Champaigne
in the possession of M. Lenoir, at Paris.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published by W. S. Orr & Co. London.

PASCAL.

BLAISE PASCAL was born June 19, 1623, at Clermont, the capital of Auvergne, where his father, Stephen Pascal, held a high legal office. On the death of his wife in 1626, Stephen resigned his professional engagements, that he might devote himself entirely to the education of his family, which consisted only of Blaise, and of two daughters. With this view he removed to Paris.

The elder Pascal was a man of great moral worth, and of a highly-cultivated mind. He was known as an active member of a small society of philosophers, to which the Academie Royale des Sciences, established in 1666, owed its origin. Though himself an ardent mathematician, he was in no haste to initiate his son in his own favourite pursuits; but, having a notion, not very uncommon, that the cultivation of the exact sciences is unfriendly to a taste for general literature, he began with the study of languages; and, notwithstanding many plain indications of the natural bent of his son's genius, he forbade him to meddle, even in thought, with the mathematics. Nature was too strong for parental authority. The boy, having extracted from his father some hints as to the subject matter of geometry, went to work by himself, drawing circles and lines, or, as he called them in his ignorance of the received nomenclature, rounds and bars, and investigating and proving the properties of his various figures, till, without help of a book or oral instruction of any kind, he had advanced as far as the thirty-second proposition of the first book of Euclid. He had perceived that the three angles of a triangle are together equal to two right ones, and was searching for a satisfactory proof, when his father surprised him in his forbidden speculations. The figures drawn on the walls of his bed-chamber told the tale, and a few questions proved that his head had been employed as well as his fingers. He was at this time twelve years old. All attempts at restriction were now abandoned. A copy of "Euclid's Elements" was put into his hands by his father himself, and Blaise became a confirmed geometrician. At sixteen he composed a treatise on the Conic Sections, which had sufficient merit to induce Descartes obstinately to attribute the authorship to the elder Pascal or Desargues.

Such was his progress in a study which was admitted only as the amusement of his idle hours. His labours under his father's direction were given to the ancient classics.

Some years after this, the elder Pascal had occasion to employ his son in making calculations for him. To facilitate his labour, Blaise Pascal, then in his nineteenth year, invented his famous arithmetical machine, which is said to have fully answered its purpose. He sent this machine with a letter to Christina, the celebrated Queen of Sweden. The possibility of rendering such inventions generally useful has been stoutly disputed since the days of Pascal; but all former contrivances for performing these operations may be said to have been cast into the shade by the machine invented by Dr. Babbage, the distinguished mathematician.

It should be remarked that Pascal, whilst he regarded geometry as affording the highest exercise of the powers of the human mind, held in very low estimation the importance of its practical results. Hence his speculations were irregularly turned to various unconnected subjects, as his curiosity might happen to be excited by them. The late creation of a sound system of experimental philosophy by Galileo had roused an irresistible spirit of inquiry, which was every day exhibiting new marvels; but time was wanted to develop the valuable fruits of its discoveries, which have since connected the most abstruse speculations of the philosopher with the affairs of common life.

There is no doubt that his studious hours produced much that has been lost to the world; but many proofs remain of his persevering activity in the course which he had chosen. Amongst them may be mentioned his Arithmetical Triangle, with the treatises arising out of it, and his investigations of certain problems relating to the curve called by mathematicians the Cycloid, to which he turned his mind, towards the close of his life, to divert his thoughts in a season of severe suffering. For the solution of these problems, according to the fashion of the times, he publicly offered a prize, for which La Loubère and our own countryman Wallis contended. It was adjudged that neither had fulfilled the proposed conditions; and Pascal published his own solutions, which raised the admiration of the scientific world. The Arithmetical Triangle owed its existence to questions proposed to him by a friend respecting the calculation of probabilities in games of chance. Under this name is denoted a peculiar arrangement of numbers in certain proportions, from which the answers to various questions of chances, the involution of binomials, and other algebraical problems, may be readily obtained. This invention led him to inquire further into the theory of chances; and he may be considered as one of the founders of that branch of analysis, which has grown into such importance in the hands of La Place.

His fame as a man of science does not rest solely on his labours in geometry. As an experimentalist he has earned no vulgar celebrity. He was a young man when the interesting discoveries in pneumatics were working a grand revolution in natural philosophy. The experiments of Torricelli had proved, what his great master Galileo had conjectured, the weight and pressure of the air, and had given a rude shock to the old doctrine of the schools that "Nature abhors a vacuum;" but many still clung fondly to the old way, and, when pressed with the fact that fluids rise in an exhausted tube to a certain height, and will rise no higher, though with a vacuum above them, still asserted that the fluids rose because Nature abhors a vacuum, but qualified their assertion with an admission that she had some moderation in her abhorrence. Having satisfied himself by his own experiments of the truth of Torricelli's theory, Pascal, with his usual sagacity, devised the means of satisfying all who were capable of being convinced. He reasoned that if, according to the new theory, founded on the experiments made with mercury, the weight and general pressure of the air forced up the mercury in the tube, the height of the mercury would be in proportion to the height of the column of incumbent air; in other words, that the mercury would be lower at the top of a mountain than at the bottom of it: on the other hand, that if the old answer were the right one, no difference would appear from the change of situation. Accordingly, he directed the experiment to be made on the Puy de Dôme, a lofty mountain in Auvergne, and the height of the barometer at the top and bottom of the mountain being taken at the same moment, a difference of more than three inches was observed. This set the question at rest for ever. The particular notice which we have taken of this celebrated experiment, made in his twenty-fifth year, may be justified by the importance attached to it by no mean authority. Sir John Herschell observes, in his "Discourse on the Study of Natural Philosophy," page 230, that "it tended perhaps more powerfully than anything which had previously been done in science to confirm in

the minds of men that disposition to experimental verification which had scarcely yet taken full and secure root.

Whatever may be the value of the fruits of Pascal's genius, it should be remembered that they were all produced within the space of a life which did not number forty years, and that he was so miserably the victim of disease that from the time of boyhood he never passed a day without pain.

His health had probably been impaired by his earlier exertions; but the intense mental labour expended on the arithmetical machine appears to have completely undermined his constitution, and to have laid the foundation of those acute bodily sufferings which cruelly afflicted him during the remainder of his life. His friends, with the hope of checking the evil, sought to withdraw him from his studies, and tempted him into various modes of relaxation. But the remedy was applied too late. The death of his father in 1651, and the retirement of his unmarried sister from the world to join the devout recluses of Port Royal-des-Champs, released him from all restraint. He sadly abused this liberty, until the frightful aggravation of his complaints obliged him to abandon altogether his scientific pursuits, and reluctantly to follow the advice of his physicians, to mix more freely in general society. He obtained some relief from medicine and change of habits: but, in 1654, an accident both made his recovery hopeless, and destroyed the relish which he had begun to feel for social life. He was in his carriage on the Pont de Neuilly, at a part of the bridge which was unprotected by a parapet, when two of the horses became unruly, and plunged into the Seine. The traces broke, and Pascal was thus saved from instant death. He considered that he had received a providential warning of the uncertainty of life, and retired finally from the world, to make more earnest preparation for eternity. This accident gave the last shock to his already shattered nerves, and to a certain extent disordered his imagination. The image of his late danger was continually before him, and at times he fancied himself on the brink of a precipice. The evil probably was increased by the rigid seclusion to which from this time he condemned himself, and by the austerities which he inflicted on his exhausted frame. His powerful intellect survived the wreck of his constitution, and he gave ample proof to the last that its vigour was unimpaired.

In his religious opinions he agreed with the Jansenists, and, without being formally enrolled in their society, was on terms of intimate friendship with those pious and learned members of the sect, who had established themselves in the wilds of Port Royal. His advocacy of their cause at a critical time was so important to his fame and to literature, that a few words may be allowed on the circumstances which occasioned it.

The Jansenists, though they earnestly deprecated the name of heretics, and were most fiercely opposed to the Huguenots and other Protestants, did in fact nearly approach in many points the reformed churches, and departed widely from the fashionable standard of orthodoxy in their own communion. They were in the first instance brought into collision with their great enemies the Jesuits by the opinions which they held on the subjects of grace and free-will. As the controversy proceeded, the points of difference between the contending parties became more marked and more numerous. The rigid system of morals taught and observed by the Jansenists, and the superior regard which they paid to personal holiness in comparison with ceremonial worship, appeared in advantageous contrast with the lax morality and formal religion of the Jesuits. Hence, though there was much that was repulsive in their discipline, and latterly, not a little that was exceptionable in their conduct, they could reckon in their ranks many of the most enlightened as well as the most pious Christians in France. It was natural that Pascal, who was early impressed with the deepest reverence for religion, should be attracted to a party which seemed at least to be in earnest, whilst others were asleep; and it is more a matter of regret than of surprise, that latterly, in his state of physical weakness and nervous

excitement, he should have been partially warped from his sobriety by intercourse with men, whose Christian zeal was in too many instances disfigured by a visionary and enthusiastic spirit. The Papal Court at first dealt with them tenderly; for it was in truth no easy matter to condemn their founder Jansenius, without condemning its own great doctor the celebrated Augustin. But the vivacious doctors of the Sorbonne, on the publication of a letter by the Jansenist Arnould, took fire, and by their eagerness kindled a flame that well nigh consumed their own church.

Whilst they were in deliberation on the misdoings of Arnould, Pascal put forth, under the name of Louis de Montalte, the first of that series of letters to "a friend in the country"—(*à un provincial par un de ses amis*)—which, when afterwards collected, received by an absurd misnomer, the title of the "Provincial Letters of Pascal." In these letters, after having exhibited, in a light irresistibly ludicrous, the disputes of the Sorbonne, he proceeds with the same weapon of ridicule, all powerful in his hand, to hold forth to derision and contempt the profligate casuistry of the Jesuits. For much of his matter he was undoubtedly indebted to his Jansenist friends, and it is commonly said that he was taught by them to reproach unfairly the whole body of Jesuits, with the faults of some obscure writers of their order. These writers, however, were at least well known to the Jesuits; their writings had gone through numerous editions with approbation, and had infused some portion of their spirit into more modern and popular tracts. Moreover, the Society of Jesuits, constituted as it was, had ready means of relieving itself from the discredit of such infamous publications; yet amongst the many works, which by their help found a place in the index of prohibited books, Pascal might have looked in vain for the works of their own Escobar. However this may be, it is universally acknowledged that the credit of the Jesuits sunk under the blow, that these letters are a splendid monument of the genius of Pascal, and that as a literary work they have placed him in the very first rank among the French classics.

It seems that he had formed a design, even in the height of his scientific ardour, of executing some great work for the benefit of religion. This design took a more definite shape after his retirement, and he communicated orally to his friends the sketch of a comprehensive work on the "Evidences of Christianity," which his early death, together with his increasing bodily infirmities, prevented him from completing. Nothing was left but unconnected fragments, containing for the most part his thoughts on subjects apparently relating to his great design, hastily written on small scraps of paper, without order or arrangement of any kind. They were published in 1670, with some omissions, by his friends of Port Royal, and were afterwards given to the world entire, under the title of the "Thoughts of Pascal." Many of the thoughts are such as we should expect from a man who with a mind distinguished for its originality, with an intimate knowledge of Scripture, and lively piety, had meditated much and earnestly on the subject of religion. In a book so published, it is of course easy enough to find matter for censure and minute criticism; but most Christian writers have been content to bear testimony to its beauties, and to borrow largely from its rich and varied stores. Among the editors of the "Thoughts of Pascal" are found Condorcet and Voltaire, who enriched their editions with a commentary. With what sort of spirit they entered on their work may be guessed from Voltaire's well-known advice to his brother philosopher. "Never be weary, my friend, of repeating that the brain of Pascal was turned after his accident on the Pont de Neuilly." Condorcet was not the man to be weary in such an employment; but here he had to deal with stubborn facts. The brain of Pascal produced after the accident not only the "Thoughts," but also the "Provincial Letters," and the various treatises on the "Cycloid," the last of which was written not long before his death.

He died August 19th, 1662, aged thirty-nine years and two months.

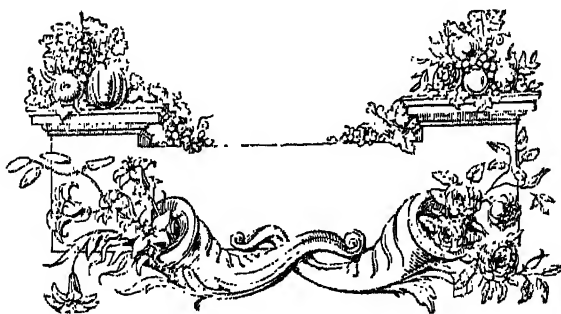
By those who knew him personally he is said to have been modest and reserved in his

manners, but without, ready to enliven conversation with that novelty of remark and variety of information which might be expected from his well-stored and original mind. That spirit of railery which should belong to the author of the "Provincial Letters," showed itself also occasionally in his talk, but always with a cautious desire not to give needless pain or offence.

He seemed to have constantly before his eyes the privations and sufferings to which a large portion of the human race is exposed, and to receive almost with trembling those indulgences which were denied to others. Thus, when curtailing his own comforts that he might perform more largely the duties of charity, he seemed only to be disencumbering himself of that which he could not safely retain.

As a philosopher, it is the great glory of Pascal, that he is numbered with that splendid phalanx, which, in the seventeenth century, following the path opened by Galileo, assisted to overthrow the tyranny of the schools, and to break down the fences which for ages had obstructed the progress of real knowledge; men who were indeed benefactors to science, and who have also left behind them for general use an encouraging proof that the most inveterate prejudices, the most obstinate attachment to established errors, and hostility to improvement, may be overcome by resolute perseverance, and a bold reliance on the final victory of truth. No one, however, will coldly measure the honour due to this extraordinary man by his actual contributions to the cause of science or literature. The genius of the child anticipated manhood: his more matured intellect could only show promises of surpassing glory when it escaped from the weak frame in which it was lodged.

For further information the reader is referred to the "Discourse on the Life and Works of Pascal," which first appeared in the complete edition of his works in 1779, and has since been published separately at Paris; to the "Biographie Universelle;" and to the "Life of Pascal," written by his sister, Madame Perier, which is prefixed to her edition of his "Thoughts."



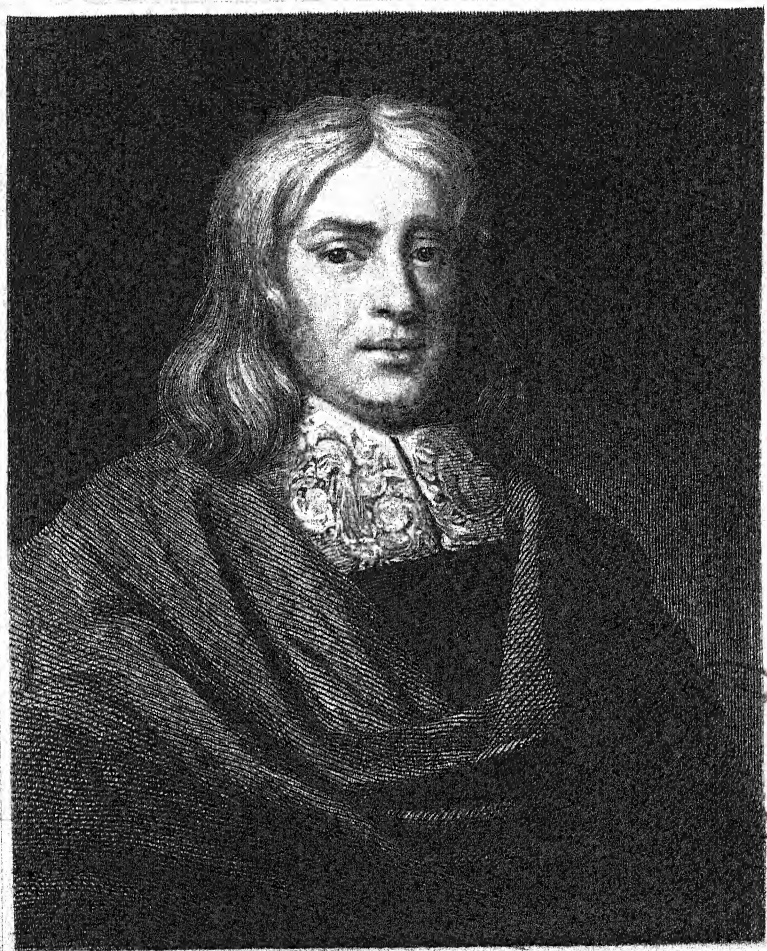
SYDENHAM.

THE celebrated physician, Thomas Sydenham, in many respects the most eminent that England has produced, was born in the year 1624, at Wyndford Eagle, in Dorsetshire, where his father, William Sydenham, enjoyed a considerable estate. The mansion in which he was born is now converted into a farm-house, and stands on the property of Lord Wyndford.

In the year 1642, when eighteen, he was admitted as a commoner at Magdalen Hall, Oxford; but quitted it in the same year, when that city became the head-quarters of the royal army, after the battle of Edgehill. He was probably induced to take this step by reasons of a political nature; for we find that his family were active adherents of the opposite party. Indeed he is said, though on doubtful authority, to have held a commission himself under the Parliament during his absence from Oxford; and his elder brother, William, is known to have attained considerable rank in the republican army, and held important commands under the Protectorate.

The political bias of his family is not without interest, as affording a probable explanation of some circumstances in his life which would otherwise be rather unaccountable,—such as the fact, that though he reached the first eminence as a practising physician, he was never employed at court, and was slighted by the college, who invested him with none of their honours, nor even advanced him to the fellowship, though a licentiate of their body, and qualified by the requisite University education.

When Oxford was surrendered to the Parliament, Sydenham determined to resume his academical studies; and passing through London on his way, he met accidentally with Dr. Thomas Cox, a physician of some repute at that time, who was attending his brother. The choice of a profession became the subject of a conversation between them, which determined him in favour of medicine; for in a letter addressed to Dr. Mapletoft, thirty years after this time, which forms the preface to one of his writings, he refers with much warmth to this conversation as the origin of his professional zeal, and, consequently, of whatever useful advances he had made in medicine. Thus his success, both in the practice and reformation of his art, may show the advantage of waiting till the faculties are fully matured, before they are exercised in a study which requires independence as well as vigour in thinking: for the circumstances of his family being sufficiently affluent to place him above the necessity of choosing a profession early, he had not turned his attention to physic till an age at which the medical education is generally almost completed. We are not, however, to believe in the justice of an accusation brought against him, that he had never studied his profession till he began to practise it; for though we do not know what particular line of study he pursued on his return to Oxford, it is clear from many passages in his works that he had studied the writings of the ancient physicians with no



Engraved by E. Saxon

SYDENHAM

*from the Picture in the Hall of
St. Luke's College, Oxford*

Given by the Superintendence of the Society for the Establishment of Useful Dispensaries

common care: and as his own show no defect of acquaintance with whatever real information had been collected before his time, we may reasonably conclude that this contemporary censure was mistaken or malicious. He certainly held the opinions of his modern predecessors in very little respect, for he does not often mention them, even for the purpose of confutation; and in the letter to Dr. Mapletoft already referred to, he says that he had found the best, and, in fact, the only safe guide, through the various perplexities he had met with in his practice, to be the method of actual observation and experiment recommended by Lord Bacon. This sentiment is often repeated in his works; but it surely does not countenance the idea that he had begun to practise without endeavouring to make what preparation he could, or would have had others follow such an example; for the charge against him goes to this length. The notion might arise from a foolish anecdote related by his admirer, Sir Richard Blackmore, of his having recommended Don Quixote as the best introduction he knew to the practice of medicine, which Sydenham must have intended as a jest, or perhaps as a sarcasm on the narrator himself.

At Oxford he formed a close friendship with John Locke, better known afterwards as a philosopher than as a physician. Their intimacy, which lasted to the end of Sydenham's life, probably contributed not a little to give form to the disgust which he soon displayed at the unsatisfactory and fluctuating state of medical opinion, and to the zeal with which he sought to establish it on surer grounds; for he appeals, as to the highest authority, in confirmation of some of his new views on the treatment of fever, to the approval of his illustrious friend, who even paid him the compliment of prefixing a eulogy in indifferent Latin verse to the treatise in which these views are developed.

On the 14th of April, 1648, he took the degree of bachelor of medicine, being then twenty-four years old; and in the same year obtained a fellowship at All Souls' College, by the interest of a relation. The degree of doctor he subsequently took at Cambridge, where, being among those who thought with him in politics, he probably found himself more at his ease. After a visit of some length at Montpellier, then considered the best practical school of medicine on the continent, he settled in Westminster, and soon after married.

His progress to eminence in his profession must have been unusually rapid, which might be owing, in some measure, to the call for men of good capacity to the more stirring scenes of civil strife; for at thirty-six he had succeeded in establishing a first-rate reputation, which he continued to sustain in spite of much hostility and ill-health for upwards of twenty years.

He witnessed the breaking out of the plague in 1665, but when it reached the house adjoining his own, he was induced to remove with his family some miles out of town. Of this desertion of his post, however, he seems to have repented; for he afterwards returned, and occupied himself diligently in visiting the victims of that devastating malady, and has left a short but interesting account of his opinions respecting it, and of the treatment he adopted; for the comparative success of which, he appeals to the physicians who had witnessed or followed his practice.

At the age of twenty-five, though a man of remarkably temperate and regular habits, he became afflicted with gout and stone, from which he suffered extreme torment with great resignation and patience for the rest of his life. Of course he did not neglect the opportunity of studying those diseases in his own person, and recording the result of his observations. His account of gout, especially, is considered to be a most accurate and able history of that disease.

He died, leaving a family, at his house in Pall-Mall, on the 29th of December, 1689, in the sixty-sixth year of his age, and was buried in the parish church of St. James, Westminster, where, in 1810, a tablet was erected to his memory by the College of Physicians,

who became, as a body, tardily but fully convinced of his extraordinary merit and eminent claims to the gratitude and respect of his profession.

He is said to have been a man of the most retiring and unobtrusive disposition, and the utmost placidity of temper. In a biographical sketch by Dr. Samuel Johnson, prefixed to an English edition of his works by Swan, in 1712, it is remarked, that if he could not teach us in his writings how to cure the painful disorders from which he suffered, he has taught us by his example the nobler art to bear them with serenity. Nor was he less patient of mental than of bodily inflictions; for though he was the object of much asperity among the physicians of his time, he made no reprisals upon the reputations of those who slandered him: though he often speaks of their bitterness, he never even mentions their names,—a forbearance to which, as his biographer pungently remarks, they are indebted for their escape from a discreditable immortality. His writings breathe throughout a spirit of warm piety, candour, and benevolence: he is said to have been extremely generous in his dealings with his patients; for which, with other reasons, his practice though large was not very gainful, and he did not leave much wealth behind him. He never was sought after by the great, like his successor and disciple Radcliffe; and had none of the talents by which that singular man was able to push his fortune and establish a kind of professional despotism. Yet, whatever medical skill the latter evinced seems to have been derived from Sydenham, whose doctrines and treatment he contrived to bring into a much more early and general repute in England than they would probably have otherwise obtained. Each had his reward: the one will be long remembered as the founder of a magnificent library; the other can never be forgotten as the author of modern medicine.

The bent of Sydenham's mind was eminently practical; he thought that the business of a physician is to acquire an accurate knowledge of the causes and symptoms of diseases, and the effects of different remedies upon them, that if he cannot prevent them, he may at least recognise them with certainty, and apply with promptitude the means most likely to cure them; with Hippocrates and the ancient empirical physicians, whose tenets he professed to follow, he condemned all curious speculations upon the intimate nature of disease, as incapable of proof, and therefore always useless, and often hurtful; and maintained that the only trustworthy source of opinion in medicine is experience resulting from observations frequently repeated, and experiments cautiously varied; and that no theories worth attention can be framed until the recorded experience of many observers, under many different circumstances, and even through successive ages, shall be embodied into one general system; and he boldly declared his belief that every acute disease might then be cured. An instance, which unfortunately as yet stands alone in support of this rather sanguine expectation, may be taken from the history of small-pox. The observation of its contagious nature led to the general practice of inoculation, and this to the immortal discovery of Jenner, by which a disease but yesterday the scourge of the earth has been almost extinguished. It is remarkable that Sydenham, who first pointed out the important difference between its distinct and confluent forms,—who so materially improved the treatment by changing it from stifling to cooling,—and who studied and has described it with a laborious accuracy hardly paralleled in the history of medicine,—was not aware of this, to us, its most striking characteristic of contagion. A person conversant with such subjects will feel no surprise at this: to the general reader it may be a sufficient explanation, that it lies dormant for ten days; and that as it can only be taken once, and was always prevalent in London, the number of persons susceptible at any given time, and in obvious communication with each other, were comparatively few: so that opportunities were not so likely to arise as might be imagined of tracing its progress in single families or neighbourhoods from one source of contagion.

Sydenham is justly celebrated for the happiness of his descriptions, and his skillful application of simple remedies of cure, which are as effective as they were novel in that age when a medical prescription sometimes contained a hundred different substances; but he has merit of a higher kind, as a discoverer of general laws. Among others, he was the first to make, that there is a uniformity in the fevers prevailing at any one time, which is subject to periodical changes; and that other acute diseases often partake largely of the same general character, and sometimes even merge in it altogether, as the plague is said to have resembled any other disease. This, which he ascribed to some peculiar state of the atmosphere, he called its epidemic constitution; and to be aware of its vicissitudes must at all times be very important to the physician as a guide to practice. The value of these laws, which Sydenham deduced from a multitude of observations, has been attested by almost every medical writer since his time.

His works have been repeatedly printed in the original Latin, as well as in English and the continental languages. The first was published after he had been sixteen years in practice; the last he edited himself, is dated three years before his death; and an elegant compendium of his experience was published posthumously by his son. They all appear to have been extorted by the importunity of his friends or the misrepresentations of his enemies. It is said that they were composed in English, and translated into Latin by his friends Mapleton and Havers; there is, however, little reason for attaching credit to this report, as we are assured, on the authority of Sir Hans Sloane, who knew him well, that Sydenham was an excellent classical scholar, and perfectly capable of expressing himself elegantly in Latin. They are most carefully written and clearly expressed, and bear marks of the utmost truth and impartiality in the narration of facts, and judgment in arranging them. They are not voluminous; as he studiously refrained from overloading them with trivial matter, and from entering into the detail of a greater number of cases than might be sufficient to illustrate his method of practice. His object was to confine himself to the results of his own observation: to this he pretty strictly adhered, so that little space is occupied in his writings by quotations or criticism. It must be admitted that he occasionally lapses into theoretical discussion, in violation of his own principles; but as he seldom or never permitted his fancy to diverge thin from what was practically useful, he may be pardoned, if in that age of speculation he could not entirely resist the seduction. A graver charge against him is, that he overlooked or undervalued the immense body of information to be obtained from examining the effects of diseased actions after death, and devoted himself too exclusively to the study of the symptoms during life, and the effect of remedies upon them. It is hardly a sufficient justification of a man of so much independence of spirit to reply, that such examinations were opposed by the prejudices of the age in which he lived. Others have overcome the same obstacles, and with them many of those difficulties which perplexed and misled even the mind of Sydenham. He had equal or greater difficulties to contend against in the deep-rooted absurdities of the chemical and mechanical schools, which in the early part of his life held an almost equally divided sway in medicine: the former originated with Paracelsus and his disciples, and had the advantage of a longer prescription; and the latter had received a fresh accession of strength from the recent discoveries of Harvey: both, however, gave way before his energetic appeal to fact and experience. Scarcely less credit is due to him for his successful opposition to the popular superstition in favour of a host of futile remedies, which are now happily consigned to oblivion with the family receipt-books and herbals in which their virtues were paraded, than for his victory over false principles and dangerous rules of practice.

On the whole, it may be safely advanced that medicine, as a practical science, owes more to the closely-printed octavo, in which the results of his toilsome exertions are comprised, than to any other single source of information.

DE WITT.

THE father of this wise and honest statesman was burgomaster of the town of Dort, or Dordrecht, and one of its representatives in the Assembly of the States of Holland, a man of patriotism, courage, and integrity, who apprehended danger to the liberties of the United Provinces from the hereditary power of the House of Orange, and used his best exertions to counteract it. His sons, Cornelius and John De Witt, born at Dort, the former June 25, 1623, the latter September 25, 1625, inherited his principles and his integrity; and rendered his name illustrious by greater talents exerted in a higher sphere of action. Of these brothers, united in their counsels, their lives, and their deaths, it is the younger, John, the original of our portrait, who rendered the name of De Witt most illustrious, by the ability and virtue with which, during eighteen years, he directed the government of his country.

Cornelius De Witt served in the navy during several years, and distinguished himself in the bloody wars of England and Holland; he also studied jurisprudence in his youth, and displayed talents for civil and military business not unnoticed by his fellow-citizens, who bestowed several municipal offices on him at an early age. The youth of John De Witt appears to have been less occupied by active employments; though he possessed great knowledge and practical skill in maritime affairs, and was esteemed one of the best pilots of his time. The early development of his political talents, aided probably by family connection, and the respect due to his father's services, soon introduced him to high civil employment. In 1650 he was appointed Pensionary of his native town, and in 1652, Grand Pensionary of Holland, an office which gave him a commanding influence over the deliberations of the whole Union. It was granted nominally only for five years, but in effect was permanent, since at the end of each period it was customary to reappoint the holder.

It was the leading object of De Witt's policy to diminish the influence which the princes of the House of Orange had acquired, as much by their services and high personal qualities, as by their power and territorial possessions, and to strengthen the republican institutions of his country, which he saw to be endangered, as it was ultimately destroyed, by their hereditary tenure of the office of Stadtholder. "The chief direction of the affairs of Holland, for eighteen years, continued in the hands of their Pensionary De Witt, a minister of the greatest authority and sufficiency, the greatest application and industry, ever known in their state. In the course of his ministry he and his party reduced, not only all the civil charges of the government in this province, but in a manner all the military commands of the army, out of the hands of persons affectionate to the Prince of Orange, into those esteemed more sure and fast to the interests of their more popular state. And all this was attended for so long a course of years with the perpetual success of their affairs, by the growth of their trade, power and riches at home, and the consideration of their neighbours abroad." Such is the testimony of Sir William Temple ("Essay on the Origin



Engraved by T. S. 1798

DE WITT.

*From a Picture by M. W. in the
possession of Mr. L. at Paris.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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and Nature of Government") to the policy, success, and merits of a friend whom he loved and venerated. The position of affairs, when De Witt attained to the direction of the state, favoured the development of his republican views. William II., Prince of Orange, had died in 1650, and his posthumous son and heir, afterwards William III. of England, was an infant. Had the representative of that house been of mature age, we may conclude that gratitude for the eminent services of his predecessors, and the natural inclination of the people towards the form of government to which they had been accustomed, would have led again to the appointment of a Stadtholder in his person. But the office was of a nature which could not be well exercised by a regent, or committed to an infant, without acknowledging a species of hereditary right, scarcely differing from the claims of royalty: and accordingly in some provinces another prince of the Nassau family was appointed Stadtholder; in others, of which Holland was one, the office continued in abeyance, and De Witt, thwarted by no superior, was able to direct his best efforts to counteract the workings of the Orange party, and to effect those changes in the civil and military organization of the state, which are mentioned in the above quotation from Sir William Temple. The same leading principle guided his foreign policy. When he was appointed Grand Pensionary, the Provinces were engaged in war with England; an unequal contest while her government was directed by Cromwell. But the true interest of both parties lay in their amity, and peace was concluded in 1654. While Cromwell lived, the republican party was upheld by his influence. He endeavoured to obtain from the States General, in the treaty of 1654, the perpetual exclusion of the Prince of Orange from the Stadtholdership; but not being able to obtain their consent to this, contented himself with the assent of the States of Holland, as far as regarded their own province, which was accorded by a secret article. After the Restoration it was to be expected that Charles II. would support the interests of his nephew the Prince of Orange; and De Witt thenceforward cultivated the alliance of France in preference to that of England. This, and the jealousy of the English nation at the commercial prosperity of the Dutch, led to the breaking out of a bloody war in 1665, in which the preponderance of success was on the side of England. The spirit, energy, and ability of De Witt was the main stay of his countrymen under the reverses which they sustained in this contest: their disasters were promptly repaired, their defeated armaments refitted, their credit sustained; and Charles II., becoming weary of a war which brought no advantages to compensate for the drain which it occasioned on the treasury, condescended to open negotiations for peace in 1667. These, however, proceeded but slowly: and while they were yet pending, De Witt planned that memorable expedition which surprised our ill-guarded shores, burnt our ships in the Thames, and threw the metropolis into the utmost alarm. The course of diplomacy being quickened by this event, the treaty of Breda was soon after concluded, on terms not disadvantageous to Holland.

In the following year a closer union, called the Triple League, was formed, chiefly by the agency of De Witt and Sir William Temple, between these two powers, in conjunction with Sweden. It was intended to restrain the ambition of Louis XIV., which had manifested itself in such encroachments upon the Spanish Netherlands as gave just cause of anxiety to the United Provinces. De Witt saw that a new danger threatened the independence of his country from abroad, and sacrificed to the emergency his own political prepossessions and his jealousy of everything which could restore the House of Orange to power. So great was his earnestness, that he violated a fundamental principle of the Union, by inducing the States General to ratify the treaty at once, instead of referring it, as was prescribed by the constitution, to the acceptance of the several provinces: an act by which, had it proved unpalatable to the nation, the lives of all who were concerned in it were endangered, and which is only to be excused on the plea of necessity, and by the certainty that the measure,

which its framers regarded as essential to the welfare of the whole confederacy, would have been frustrated by the influence of France over some or other of its least important members. In 1670 De Witt concluded another treaty with the Emperor of Germany and the King of Spain, with the same object of maintaining the power of Spain in the Netherlands, as a barrier against the encroachments of France.

All these precautions were rendered vain by the weak and corrupt conduct of the English Court. The ministers were bribed, and the King enjoyed by a French mistress, sent over in the train of his sister the Duchess of Orleans, to renounce the Triple League and to declare war against the United Provinces, in 1672, on the most frivolous pretences. At the same time the King of France in person led against them a numerous, well-appointed, and well-officered army. It is probable that De Witt had relied with confidence on the sincerity of England in promoting the objects of the Triple League, and that, though well aware of the disposition of Louis, he had not thought the danger so near at hand. At all events he had made no sufficient preparation to meet it; and the consequences of this omission were most disastrous. The troops of the Provinces, composed in a great measure of new levies, could make no head; the frontier fortresses yielded almost without resistance; the Rhine was passed, an event remarkable only by the flatteries for which it gave a subject to the French poets; and Louis held his court at Utrecht, while his troops advanced within a few miles of Amsterdam. A loud clamour was now raised against De Witt, who was roundly accused of having disbanded the veteran troops of the Republic, dismantled the fortresses, and exhausted the treasury, that his country might fall an easier prey to the French connection. This calumny, even at the time, probably, was hardly believed; but too great neglect of the military establishment seems justly chargeable as a fault on his administration. For this, however, some excuse may be found in the necessity of economy, the inconsistency of a mercenary army of foreigners with republican principles, and the readiness of the Orange party to misrepresent this policy of the Pensionary, as tending to concentrate in himself the powers of Stadtholder, a name and office which he had been so eager to abolish. By the machinations of that party the embarrassments of the government were increased, and discontent was fomented; and their sufferings and danger led the people to think more and more favourably of the claims of William of Orange. The natural high qualities of that prince had received most careful cultivation under the superintendence of De Witt, who was resolved, he said, to render him capable of serving his country, if any change should throw the administration into his hands. Already, February 25, he had been declared captain-general and admiral of the provinces. Shortly after, De Witt's life was attempted by four assassins, who left him for dead, as he was returning home at night, unattended, with his usual simplicity of demeanour. While he lay ill of his wounds, the repeal of the Perpetual Edict passed in 1667, by which the office of Stadtholder was abolished for ever in the province of Holland, was demanded by the populace, with much violence and sedition. That State yielded to the clamour, and the Prince was thus reinstated in the full power enjoyed by his predecessors.

Cornelius De Witt was induced, with great difficulty, to sign the revocation of the Edict. Soon after, he was accused of being concerned in a plot to murder the Prince of Orange. The informer and only witness, one Tichelaer, was a person of infamous character: yet on his evidence this brave and well-deserving citizen was thrown into prison at the Hague, and cruelly tortured to extort confession of a plot, the very existence of which, without that confession, could not be proved. He bore the trial with unshaken constancy, protesting that, if they cut him to pieces, they should not make him confess a thing which he had never thought of. Without it he could not be convicted: but he was stripped of his employments and banished from Holland; and such was the madness of the time, that

even this iniquitous decree gave great offence, by its leniency, to the people, who were fully persuaded of Cornelius De Witt's guilt. John De Witt meanwhile had recovered from his wounds; and finding that in the existing state of public feeling his continuance at the head of affairs was both undesirable for himself and displeasing to the country, he resigned his office. After the promulgation of his brother's sentence, he went to receive him upon his delivery from prison; and probably to do him more honour, and testify his own sense of the malice of the charge, and the unworthiness of the treatment which he had received, repaired to the Hague in his coach and four, a sort of display which he was not wont to affect. This bravado proved still more unfortunate than ill-judged. The people, collected by the unusual spectacle, began to murmur at the presumption of one suspected traitor coming in state to insult the laws, and triumph in the escape of a traitor brother from a deserved death. De Witt went to the prison, to convey his brother to his own house; but Cornelius replied, that, having suffered so much, being innocent, he would not leave the prison as a culprit, but remain, and appeal against the sentence; a resolution which John De Witt strove in vain to shake. Meanwhile Tichelaer, the informer, was busily engaged in stirring up the populace to riot. Apprehending some disturbance, the States of Holland, which were then sitting at the Hague, requested the Prince of Orange to repair thither with a military force. Meanwhile the tumult spread from the lowest people to the burghers, and a furious mob collected round the gates of the prison where the brothers still remained. The military force which had been sent for did not arrive, and that which was in the city was drawn off, by written order from one or more of the magistrates, upon a false report, that a body of peasants was advancing to pillage the Hague. Actuated by fear, or some worse motive, the gaoler opened the gates, the leaders of the mob rushed in, the brothers were violently dragged from their chamber, and massacred as soon as they reached the street, with circumstances of brutality too revolting to be narrated in detail. Their corpses were dragged to the gibbet, and publicly suspended with the heads downwards; and the mangled limbs of these upright magistrates and patriotic citizens were offered for sale, and bought at prices of fifteen, twenty, and thirty sols.

Mr. Fox, in his "History of James II.," has made the following reflections on this event:—"The catastrophe of De Witt, the wisest, best, and most truly patriotic minister that ever appeared upon the public stage, as it was an act of the most crying injustice and ingratitude, so likewise it is the most completely discouraging example that history affords to the lovers of liberty. If Aristides was banished, he was also recalled: if Dion was repaid for his service to the Syracusans by ingratitude, that ingratitude was more than once repented of: if Sidney and Russell died upon the scaffold, they had not the cruel mortification of falling by the hands of the people; ample justice was done to their memory, and the very sound of their names is still animating to every Englishman attached to their glorious cause. But with De Witt fell also his cause and his party; and although a name so respected by all who revere virtue and wisdom when employed in their noblest sphere, the political service of the public, yet I do not know that even to this day any public honours have been paid by them to his memory."

After De Witt's death, all his papers were submitted to the most rigorous examination, in hope of discovering something which should confirm the popular notion of his being traitorously in league with France. One of the persons appointed to perform this service, being asked what had been found in De Witt's papers, replied, "What could we have found? Nothing but probity." To the moral qualities of integrity, intrepidity, and patience, he added intellectual endowments of the highest order: his perception was acute, his judgment solid; he possessed great skill and readiness in transacting business, and that persuasive influence over those who came in contact with him, which is perhaps the most serviceable gift of a statesman.

His manners, we are told by Sir William Temple ("Observations on the United Provinces," c. 11.), were such as befitted his station and his principles. "His habit was grave, plain, and popular; his table, what only served turn for his family or a friend; his train was only one man, who performed all the menial service of his house at home, and upon his visits of ceremony, putting on a plain livery cloak, attended his coach abroad; for upon other occasions he was seen usually in the streets on foot and alone, like the commonest burgher of the town. Nor was this manner of life affected; but was the general fashion and mode among all the magistrates of the state."

De Witt cultivated mathematics, and published a "Treatise on Curves." Burnet says, "Perhaps no man ever applied algebra to all matters of trade so nicely as he did. He made himself so entirely master of the state of Holland, that he understood exactly all the concerns of their revenue, and what sums, and in what manner, could be raised upon any emergent of state. For this he had a pocket-book full of tables, and was ever ready to show how they could be furnished with money." The most remarkable of his works are his "Memoirs," published during his life in 1667, in which, after examining the principles which govern the prosperity and decline of states, he proceeds to apply them to Holland, and to review the condition and prospects of the country. They have been translated into French by Mad. Zoutelandt, who has also written a life of the two brothers. De Witt's correspondence with the plenipotentiaries of France, England, Sweden, Denmark, and Poland, has also been published, and translated into French.



[Murder of the brothers De Witt, from a Dutch print in Wagenaar's 'Vaterlandsche Historie,' 1770.]



Engraved by A. Wodeman.

ROBERT BOYLE.

*From an original Picture
in the possession of Lord Devon.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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BOYLE.

This excellent and accomplished person was one of those who do honour to high birth and ample fortune, by employing them, not as the means of selfish gratification or personal aggrandisement, but in the furtherance of every useful pursuit, and every benevolent purpose. By the lover of science he is honoured as one of the first and most successful cultivators of experimental philosophy; to the Christian his memory is endeared, as that of one, who, in the most licentious period of English history, showed a rare example of religion and virtue in exalted station, and was an early and zealous promoter of the diffusion of the Scriptures in foreign lands.

Robert Boyle was the youngest son but one of a statesman eminent in the successive reigns of Elizabeth, and the first James and Charles, and well known in Ireland by the honourable title of the Great Earl of Cork. He has left an unfinished sketch of his own early life, in which he assumes the name of Philaretus, a lover of virtue; and speaks of his childhood as characterized by two things, a more than usual inclination to study, and a rigid observance of truth in all things. He was born in Ireland, January 25, 1626-27. In his ninth year, he was sent with his elder brother Francis, to Eton, where he spent between three and four years; in the early part of which, under the guidance of an able and judicious tutor, he made great progress both in the acquisition of knowledge, and in forming habits of accurate and diligent inquiry. But his studies were interrupted by a severe ague; and while recovering from that disorder he contracted a habit of desultory reading, which it afterwards cost him some pains to conquer by a laborious course of mathematical calculations. During his abode at Eton several remarkable escapes from imminent peril occurred to him, upon which, in after life, he looked back with reverential gratitude, and with the full conviction that the direct hand of an overruling Providence was to be traced in them.

Towards the close of 1637, as it should seem, his father, who had purchased the manor of Stalbridge, in Dorsetshire, took him home. In October, 1638, he was sent abroad, under the charge of a governor, with his brother Francis. They visited France, Switzerland, and Italy; and Philaretus's narrative of his travels is not without interest. The only incident which we shall mention as occurring during this period, is one which may be thought by many scarcely worthy of notice. Boyle himself used to speak of it as the most considerable accident of his whole life; and for its influence upon his life it ought not to be omitted. While staying at Geneva, he was waked in the night by a thunder-storm of remarkable violence. Taken unprepared and startled, it struck him that the day of judgment was at hand; "whereupon," to use his own words, "the consideration of his unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made him resolve and vow, that if his fears that night were disappointed, all further additions to his life should be more religiously and watchfully employed." He has

been spoken of as being a sceptic before this sudden conversion. This does not appear from his own account, farther than as any boy of fourteen may be so called, who has never taken the trouble fully to convince himself of those truths which he professes to believe. On the breaking out of the rebellion in 1642, the troubled state of England, and the death of the Earl of Cork, involved the brothers in considerable pecuniary difficulties. They returned to England in 1664, and Robert, after a short delay, took possession of the manor of Stalbridge, which, with a considerable property in Ireland, had been bequeathed to him by his father. By the interest of his brother and sister, Lord Broghill and Lady Ranelagh, who were on good terms with the ruling party, he obtained protections for his property, and for the next six years made Stalbridge his principal abode. This portion of his life was chiefly spent in the study of ethical and natural philosophy; and his name began already to be respected among the men of science of the day.

In 1652 he went to Ireland to look after his property, and spent the greater part of the next two years there. Returning to England, in 1654, he settled at Oxford. That which especially directed him to this place, besides its being generally suited to the prosecution of all his literary and philosophical pursuits, was the presence of that knot of learned men, from whom the Royal Society took its rise. It consisted of a few only, but those eminent; Bishop Wilkins, Wallis, Ward, Wren, and others, who used to meet for the purpose of conferring upon philosophical subjects, and mutually communicating and reasoning on their respective experiments and discoveries.

At the Restoration, Boyle was treated with great respect by the King; and was strongly pressed to enter the church by Lord Clarendon, who thought that his high birth, eminent learning, and exemplary character might be of material service to the revived establishment. After serious consideration he declined the proposal, upon two accounts, as he told Burnet; first, because he thought that while he performed no ecclesiastical duties, and received no pay, his testimony in favour of religion would carry more weight; secondly, because he felt no especial vocation to take holy orders, which he considered indispensable to the proper entering into that service.

From this time forwards, Boyle's life is not much more than the history of his works. It passed in an even current of tranquil happiness, and diligent employment, little broken, except by illness, from which he was a great sufferer. At an early age, he was attacked by the stone, and continued through life subject to paroxysms of that dreadful disease; and in 1670 he was afflicted with a severe paralytic complaint, from which he fortunately recovered without sustaining any mental injury. On the incorporation of the Royal Society in 1663, he was named as one of the council, in the charter; and as he had been one of the original members, so through his life he continued to publish his shorter treatises in their "Transactions." In 1662 he was appointed by the King, Governor of the Corporation for propagating the Gospel in New England. The diffusion of Christianity was a favourite subject of exertion with him through life. For the sole purpose of exerting a more effectual influence in introducing it into India, he became a Director of the East India Company; and, at his own expense, caused the Gospels and Acts to be translated into Malay, and five hundred copies to be printed and sent abroad. He also caused a translation of the Bible into Irish to be made and published, at an expense of £700; and bore great part of the expense of a similar undertaking in the Welsh language. To other works of the same sort he was a liberal contributor; and as in speech and writing he was a zealous, yet temperate advocate of religion, so he showed his sincerity by a ready extension of his ample funds to all objects which tended to promote the religious welfare of his fellow-creatures.

In the year 1666 he took up his abode in London, where he continued for the

remainder of his life. We have little more to state of his personal history. He was elected President of the Royal Society in 1680, but declined that well-earned honour, as having, in his own words, "a great (and perhaps peculiar) tenderness in point of oaths." In the course of 1688 he began to feel his strength decline, and set himself seriously to complete those of his undertakings which he judged most important, and to arrange such of his papers as required to be prepared for publication. It gives us rather a curious notion of the scientific morality of the day, to learn that he had been a great sufferer by the stealing of his papers. Such at least was his own belief, hinted in a public advertisement, and expressed more fully in his private communications. His manuscript books disappeared in an incomprehensible way, insomuch that he resolved to write upon loose sheets of paper, "that the ignorance of the coherence might keep men from thinking them worth stealing." Notwithstanding he complains of numerous losses, and expresses a determination to secure the "remaining part of his writings, especially those that contain most matters of fact, by sending them maimed and unfinished, as they come to hand, to the press;" a still more serious loss occurred to him through the carelessness of a servant, who broke a bottle of vitriol over a box of manuscripts prepared for publication, by which a large part of them were utterly ruined. To these misfortunes, the non-appearance of many promised works, and the imperfect state of others, is to be ascribed. During the years 1689-90, he gradually withdrew himself more and more from his other employments, and from the claims of society, to devote himself entirely to the preparation of his papers. He died, unmarried, December 31, 1691, aged sixty-five years, and was buried in the chancel of St. Martin's-in-the-fields.

To give merely the dates and titles of Boyle's several publications, would occupy several pages. They are collected in five volumes folio, by Dr. Birch, and amount in number to ninety-seven. The philosophical works have been abridged in three volumes quarto by Dr. Shaw, who has prefixed to his edition a character of the author and of his works. From 1660 to the end of his life, every year brought fresh evidence of his close application to science, the versatility of his talents, and the extent of his knowledge. His attention was directed to chemistry, mathematics, mechanics, medicine, anatomy; but more especially to the former, in its many branches: and though he is not altogether free from the reproach of credulity, and appears not to have entirely freed himself from the delusions of the alchemists, still he did more towards overthrowing their mischievous doctrines, and establishing his favourite science on a firm foundation, than any man; and his indefatigable diligence in inquiry, and unquestioned honesty of relation, entitle him to a very high place among the fathers of modern chemistry. On this point we may quote the testimony of the celebrated Boerhaave ("Chemistry," vol. i. p. 55), who says, that among the writers who have treated of chemistry with a view to natural philosophy and medicine, we may reckon among the chief the Hon. Robert Boyle. Redi also, in his "*Experimenta Naturalia*," affirms that in experimental philosophy there never was any man so distinguished, and that perhaps there never will be his equal in discovering natural causes.

It is, however, as the father of pneumatic philosophy that his scientific fame is most securely based. To the invention of the air-pump he possesses no claim, an instrument of that sort having been exhibited in 1654 by Otto Guericke of Magdeburg; but his improvements, and his well-combined and ingenious experiments first made that instrument of value, and proved the elasticity of the air. These were given to the world in his first published, and perhaps his most important work, entitled "*New Experiments upon the Spring of the Air*."

A considerable portion of Boyle's works is occupied by religious treatises. Two of

these "Seraphic Love," and a "Free Discourse against Swearing," were written before he had reached the age of twenty; though not published for many years after. He established by his will an annual lecture, "in proof of the Christian religion against notorious infidels." Bentley was the first preacher on this foundation.

Boyle's funeral sermon was preached by Bishop Burnet, who had been under some obligation to him for assistance in publishing his "History of the Reformation." The sermon has been considered one of Burnet's best; and it has this advantage, that funeral panegyric has seldom been more sincerely and honestly bestowed. We conclude by quoting one or two passages, which illustrate the beauty of Boyle's private character. "He had brought his mind to such a freedom that he was not apt to be imposed on: and his modesty was such that he did not dictate to others; but proposed his own sense with a due and decent distrust, and was ever very ready to hearken to what was suggested to him by others. When he differed from any, he expressed himself in so humble and obliging a way that he never treated things or persons with neglect, and I never heard that he offended any one person in his whole life by any part of his demeanour. For if at any time he saw cause to speak roundly to any, it was never in passion, or with any reproachful or indecent expressions. And as he was careful to give those who conversed with him no cause or colour for displeasure, he was yet more careful of those who were absent, never to speak ill of any, in which he was the exactest man I ever knew. If the discourse turned to be hard on any, he was presently silent; and if the subject was too long dwelt on, he would at last interpose, and, between reproof and raillery, divert it.

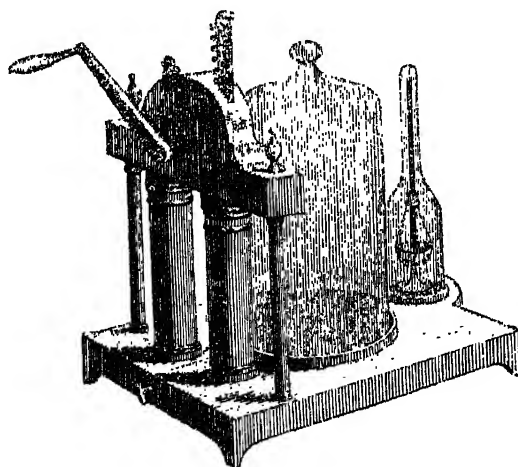
"He was exactly civil, even to ceremony, and though he felt his easiness of access, and the desires of many, all strangers in particular, to be much with him, made great waste of his time; yet, as he was severe in that, not to be denied when he was at home, so he said he knew the heart of a stranger, and how much eased his own had been, while travelling, if admitted to the conversation of those he desired to see: therefore he thought his obligation to strangers was more than bare civility; it was a piece of religious charity in him.

"He had, for almost forty years, laboured under such a feebleness of body, and such lowness of strength and spirits, that it will appear a surprising thing to imagine how it was possible for him to read, to meditate, to try experiments, and write as he did. He bore all his infirmities, and some sharp pains, with the decency and submission that became a Christian and philosopher. He had about him all that unaffected neglect of pomp in clothes, lodging, furniture, and equipage, which agreed with his grave and serious course of life. He was advised to a very ungrateful simplicity of diet, which, by all appearance, was that which preserved him so long beyond all men's expectation. This he observed so strictly, that in the course of above thirty years he neither ate nor drank to gratify the varieties of appetite, but merely to support nature; and was so regular in it, that he never once transgressed the rule, measure and kind that were prescribed him. * * *

"His knowledge was of so vast an extent, that were it not for the variety of vouchers in their several sort, I should be afraid to say all I know. He carried the study of Hebrew very far into the Rabbinical writings and the other Oriental languages. He had read so much out of the Fathers, that he had formed out of it a clear judgment of all the eminent ones. He had read a vast deal on the Scriptures, and had gone very nicely through the whole controversies on religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and though he did not set himself to spring any new game, yet he knew even the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling, history, and books of travels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though

he knew them to be most instructive. But for the history of nature, ancient or modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much, by very much, the readiest and perfectest I ever knew, in the greatest compass, and with the truest exactness. This put him in the way of making that vast variety of experiments, beyond any man, as far as we know, that ever lived. And in these, as he made a great progress in new discoveries, so he used so nice a strictness, and delivered them with so scrupulous a truth, that all who have examined them may find how safely the world may depend upon them. But his peculiar and favourite study was chemistry, in which he engaged with none of those ravenous and ambitious designs that draw many into them. His design was only to find out Nature, to see into what principles things might be resolved, and of what they were compounded, and to prepare good medicaments for the bodies of men. He spent neither his time nor his fortune upon the vain pursuits of high promises and pretensions. He always kept himself within the compass that his estate might well bear. And as he made chemistry much the better for his dealing with it, so he never made himself either the worse, or the poorer for it."

It would be easy to multiply testimonies of the high reputation in which Boyle was held: indeed the reader will find numerous instances collected in the article Boyle, in Dr. Kippis's "*Biographia Britannica*," the perusal of which will amply gratify the reader's curiosity. Still more detailed accounts of Boyle's life and character will be found in other works to which we have already referred, especially in "*Dr. Birch's Life*."



(The Air Pump.)

BOSSUET.

THE life of the Bishop of Meaux, a theologian and polemic familiarly known to his countrymen as the oracle of their church, forms an important part of the ecclesiastical history of the seventeenth century. A short personal memoir of such a man can serve only to excite curiosity, and in some measure to direct more extended inquiries.

Jacques-Benigne Bossuet, whose father and ancestors were honourably distinguished in the profession of the law, was born at Dijon, September 27, 1627. He was placed in his childhood at the college of the Jesuits in his native town, whence at the age of fifteen he was removed to the college of Navarre in Paris. At both these places his progress as a student was so rapid that he passed for a prodigy. It may be mentioned, not more as a proof of precocious intellect than as characteristic of the times, that soon after his removal to Paris, whither the fame of his genius had preceded him, he was invited to exhibit his powers as a preacher at the Hôtel de Rambouillet in his sixteenth year. His performance was received with great approbation.

In the year 1652 he was ordained priest, and, his talents having already made him known, he soon after received preferment in the cathedral church of Metz, of which he became successively canon, archdeacon, and dean. It was here that he published his "Refutation of the Catechism of Paul Ferri," a Protestant divine of high reputation. This was the first of that series of controversial writings which contributed, more than all his other works, to procure for him the high authority which he enjoyed in the church. He came forward in the field of controversy at a time when public attention was fixed on the subject, and when the favourite object both with Church and State was the peaceable conversion of the Protestants.

Richelieu in the preceding reign had crushed, by the vigour of his administration, the political power of the Protestant party. He, in common with many other statesmen, Catholic and Protestant, had conceived a notion that uniformity of religious profession was necessary to the tranquillity of the state. But, though unchecked in the prosecution of his objects by any scruples of conscience or feelings of humanity, he would have considered the employment of force, where persuasion could be effectual, to be, in the language of a modern politician, not a crime but a blunder. When therefore the army had done its work, he put in action a scheme for reclaiming the Protestants by every species of politic contrivance. The system commenced by him was continued by others; and of all those who laboured in the cause, Bossuet was indubitably the most able and the most distinguished.

His first effort, the "Refutation of the Catechism," recommended him to the notice of the Queen-Mother; and the favour which he now enjoyed at court was further increased by the fame of his eloquence in the pulpit, which he had frequent opportunities of displaying at Paris, whither he was called from time to time by ecclesiastical business. He was summoned to preach at the Chapel of the Louvre before Louis XIV., who was pleased to express, in a letter to Bossuet's father, the great delight which he received from the sermons of his son; for the



Engraved by R. Woodman.

BOSSUET

*From the original Autograph of the Author.
In the Collection of the Library of the University of Cambridge.*

Under the superintendence of the Society for the Diffusion of Useful Knowledge.

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versatile taste of the great monarch enabled him in one hour to recreate himself with the wit and beauty of his mistresses, and in the next to listen with undiminished pleasure to the exhortations of a Christian pastor. But Bossuet had still stronger claims on the gratitude of Louis by converting to the Roman Catholic faith the celebrated Turenne. This victory is said to have been achieved by his well-known "Exposition," written in the year 1668, and published in 1671.

So great was his influence at this time, that he was requested by the Archbishop of Paris to interfere in one of those many disputes which the Papal decrees against the tenets of Jansenius occasioned. The nuns of Port-Royal, who were attached to the doctrine and discipline of the Jansenists, were required to subscribe the celebrated Formulary, which selected for condemnation five propositions said to be contained in a certain huge work of Jansenius. Those excellent women modestly submitted that they were ready to accept any doctrine propounded by the Church, and even to affix their names to the condemnation of the obnoxious propositions; but that they could not assert that these propositions were to be found in a book which they had never seen. In this difficulty the assistance of Bossuet was requested, who, after several conferences, wrote a long letter to the refractory nuns, highly commended for its acute logic and sound divinity. Much of the logic and divinity was probably thrown away upon the persons for whose use they were intended: but there was one part of the letter sufficiently intelligible. He congratulated them on their total exemption from all obligation to examine, and from the task of self-guidance; and assured them that it was their bounden duty, as well as their happy privilege, to subscribe and assent to every thing which was placed before them by authority. The nuns were not convinced. They escaped, however, for the present; but in the end they paid dearly for their passive resistance to the decision of Pope Alexander VII. on a matter of fact.

In the year 1669, Bossuet was promoted to the bishopric of Condom, which he resigned the following year on being appointed to the important office of Preceptor to the Dauphin.

History has told us nothing of the pupil, but that his capacity was mean, and his disposition sordid. To him, however, the world is indebted for the most celebrated of Bossuet's performances. The "Introduction to Universal History" was written expressly for his use; and this masterly work may serve to confirm an opinion, entertained even by his friends, that Bossuet was not peculiarly qualified for his situation. To compose such a work for such a boy was worse than a waste of power.

Though devoted closely and conscientiously to the duties of his new office, he was not altogether withdrawn from what might be called his vocation, the prosecution of controversy. It was during the period of his connection with the Court that his celebrated conference occurred with the Protestant Claude. Mlle. de Duras, a niece of Turenne, had conceived scruples respecting the soundness of her Protestant principles, from the perusal of Bossuet's "Exposition." She consulted M. Claude, who promised to resolve her doubts in the presence of Bossuet himself. The challenge was accepted, and the memorable conference was the result. Both parties published an account of it; and their statements, as might be expected without suspicion of dishonesty on either side, did not entirely agree. The lady was content to follow the example of her uncle.

Bossuet's engagement with the Dauphin was concluded in the year 1681, when he was rewarded with the bishopric of Meaux. In so short a memoir of such a man, where only the most prominent occurrences of his life can be noticed, there is danger lest the reader should regard him only in the character of a controversialist, or in the proud station of acknowledged leader of the Church. It is the more necessary, therefore, in this place to observe, that, to the comparatively obscure but really important duties of his diocese, he brought the same zeal and energy which he displayed on a more conspicuous theatre;

and that he could readily exchange the pen of the polemic for that of the devout and affectionate pastor.

Louis, however, was not disposed to leave the Bishop undisturbed in his retirement. He was soon called forth to be the advocate of his temporal against his spiritual master.

The kings of France had long exercised certain powers in ecclesiastical matters, which had rather been tolerated than sanctioned by the Popes. Louis was determined not only to preserve, but considerably to extend, what his predecessors had enjoyed. Hence a sharp altercation was carried on for many years between him and the See of Rome. But, in 1682, in consequence of a threatening brief issued by that haughty pontiff, Innocent XII., he summoned, by the advice of his clergy, for the purpose of settling the matters in debate, a General Assembly of the Church. Of this famous Assembly Bossuet was deservedly regarded as the most influential member. He opened the proceedings with a sermon, having reference to the subjects which were to come under consideration. In this discourse the reader may find, perhaps, some marks of that embarrassment which he is supposed to have felt. He had the deepest sense of the unbounded power and awful majesty of kings in general, and the highest personal veneration for Louis in particular; but then, on the other hand, the degree of allegiance which he owed to his spiritual head it was almost impioety to define. So, after having illustrated, with all the force of his eloquence, the inviolable dignity of the Church, and fully established the supremacy of St. Peter, he carries up, as it were in a parallel line, the loftiest panegyric on the monarchy and monarchs of France.

The discourse was celebrated for its ability, and without doubt the conflicting topics were managed with great skill. His difficulties did not cease with the dismissal of the Assembly. The question of the *Régale*, or the right of the King to the revenues of every vacant see, and to collate to the simple benefices within its jurisdiction, was settled not at all to the satisfaction of the Pope; and the declaration of the Assembly, drawn up by Bossuet himself, was fiercely attacked by the Transalpine divines. It was, of course, as vigorously defended by its author, who was in consequence accused by all his enemies, and some of his friends, of having forgotten his duty to the Pope in his subservieney to the King.

Nothing wearied by his exertions in the royal cause, he had scarcely left the Assembly, when he resumed his labours in defence of the Church against heresy. Several smaller works, put forth from time to time, seemed to be only a preparation for his great effort in the year 1688, when he published his "*History of the Variations in the Protestant Churches*." In this book he has made the most of what may be called the staple argument of the Catholics against the Protestants.

The course of the narrative has now brought us beyond the period of the memorable revocation of the Edict of Nantes; and it will naturally be asked, in what light Bossuet regarded this act of folly and oppression. Neither his disposition nor his judgment would lead him to approve the atrocities perpetrated by the government; but, in a letter to the Intendant of Languedoc, he labours to justify the use of pains and penalties in enforcing religious conformity; that is, he justifies the act of Louis XIV. In this matter he was not advanced beyond his times; but, whatever may have been his theory of the lawfulness of persecution, his conduct towards the Protestants was such as to obtain for him the praise even of his opponents.

Hitherto we have seen Bossuet labouring incessantly to reconcile the Huguenots of France to the established religion. But, about this time, he took part in a more grand and comprehensive measure, sanctioned by the Emperor, and some other sovereign princes of Germany, for the reunion of the great body of the Lutherans throughout Europe with the Roman Catholic Church. They engaged the Bishop of Naustadt to open a communication with Molanus, a Protestant doctor of high reputation in Hanover. With these negotiators

were afterwards joined Leibnitz on the part of the Protestants, and Bossuet on that of the Roman Catholics. Between these two great men the correspondence was carried on for ten years, in a spirit worthy of themselves and the cause in which they were engaged; and it terminated, as probably they both expected that it would terminate, in leaving the two Churches in the same state of separation in which it found them.

It would have been well for the fame of Bossuet if the course of his latter days had been marked only by this defeat,—if it had not been signalised, when gray hairs had increased the veneration which his genius and services had procured him, by an inglorious victory over a weak woman, and a friend. The history of Madame Guyon, and the revival of mysticism under the name of Quietism, principally by her means, will more properly be found in a Life of Fenelon. The part which Bossuet took in the proceedings respecting her must be here very briefly noticed. As universal referee in matters of religion, he was called upon to examine her doctrines, which began to excite the jealousy of the Church. His conduct towards her, in the first instance, was mild and forbearing; but either zeal or anger betrayed him at length into a cruel persecution of this amiable visionary. Fenelon, who had partly adopted her views of Christian perfection, and thoroughly admired her Christian character, was required by Bossuet to surrender to him at once his opinions and his feelings. Fenelon was willing to do much, but would not consent to sacrifice his integrity to the offended pride of the irritated prelate. He defended his opinions in print, and the points in debate were, by his desire, referred to the Pope; and to him they should in common decency have been left: but we are disgusted with a detail of miserable intrigues, carried on in the council appointed by the Pope to examine the matter, and of vehement remonstrances with which his holiness himself was assailed, with the avowed object of extorting a reluctant condemnation. The warmest friends of Bossuet do not attempt to defend him on the plea that these things were done without his concurrence; they insist only on his disinterested zeal for religion. But let it be remembered, that this interference with Papal deliberation proceeded from one who believed the Vicar of Christ to be solemnly deciding, with the aid of the Holy Spirit, a point of faith for the benefit of the whole Catholic Church. Bossuet triumphed; and from that moment sunk perceptibly in the general esteem of his countrymen.

During the few remaining years of his life he maintained his wonted activity, and in his last illness we find with pleasure that the Bible was his companion, and that he could employ his intervals of repose from severe suffering in composing a commentary on the 23rd Psalm. He died April 12, 1704, in his seventy-sixth year.

The authority which Bossuet acquired was such, that he may be said not only to have guided the Gallican Church during his life, but in some measure to have left upon it the permanent impression of his own character. Of this authority no adequate notion can be formed from the preceding sketch. Few even of his works, which fill twenty volumes quarto, have been noticed. It should, however, be mentioned that he was employed by Louis XIV. in an attempt to overcome the religious scruples of James II., whose conscience revolted from that exercise of the prerogative in favour of the Protestant Church, which his restoration to the throne would have required. The laboured and somewhat extraordinary letter which Bossuet wrote on this occasion is dated May 22, 1693.

His countrymen claim for Bossuet an exalted place among historians, orators, and theologians. The honours bestowed by them on his "Introduction to Universal History" have been confirmed by more impartial judges; and, even when unsupported by reference to the age in which it was written, it stands forth on its own merits as a noble effort of a comprehensive and penetrating mind. His "Funeral Orations" come to us recommended by the judgment of Voltaire, who ascribes to Bossuet alone, of all his contemporaries,

the praise of real eloquence. The English reader will often be rewarded by passages, which in oratorical power have seldom been surpassed, and which may induce him to forgive much that is cold, inflated, and unnatural. But the "Orations" must be considered also as Christian discourses delivered by a minister of the gospel from a Christian pulpit. They were composed, for the most part, to grace the obsequies of royal persons, and are, in fact, dedicated to the honour and glory of kings and princes. A text from Scripture is the peg on which is hung every thing which can minister to human pride, and dignify the vanities of a court; and the effect is but slightly impaired by well-turned phrases, proper to the occasion, on the nothingness of earthly things. But the orator is not content with general declamation, with prostrating himself before his magnificent visions of ancient pedigrees;—he descends to the meanest personal flattery of the living and the dead. When the Duchess of Orleans was laid in her coffin, her friends might hope that her frailties would be buried with her; but they could hardly expect that a Christian monitor should hold her forth as an exquisite specimen of female excellence, the glory of France, whom Heaven itself had rescued from her enemies to present as a precious and inestimable gift to the French nation. But on this occasion Bossuet was not yet perfect in his art, or the subject was not sufficiently disgraceful to draw forth all his powers. When afterwards called to speak over the dead body of the Queen, whose heart had withered under the wrongs which a licentious husband, amidst external respect, had heaped upon her, he finds it a fitting opportunity to pronounce at the same time a panegyric on the King. He recounts the victories won by the French arms, and ascribes them all to the prowess of his hero. But Louis is not only the taker of cities, he is the conqueror of himself; and the royal sensualist is praised for the government of his passions, the despot for his clemency and justice, and the grasping conqueror for his moderation.

The controversial writings of Bossuet deserve more regard than either his "History" or his "Orations," if the importance of a book is to be measured by the extent and permanency of its effects. The "Exposition of the Doctrines of the Roman Catholic Church," one of the shortest, but perhaps the most notable, of his theological works, was published under circumstances which gave occasion to a story of mysterious suppression and alteration. But a more serious charge has been brought against the author, of having deliberately misrepresented the doctrines of his Church, in order to entrap the Protestants. So grave an accusation ought not to be lightly entertained; and though suspicion is excited by symptoms of disingenuous management in the controversy, to which the publication gave birth; and though it appears to be demonstrable that the Roman Catholic religion, as commonly professed, and that many of its doctrines, as expressed or implied in some of its authorised formularies, differ essentially from the picture which Bossuet has drawn, yet it should at least be remembered that the book itself was eventually, though tardily, sanctioned by the highest authority in the Church. It is possible that Bossuet may by his "Exposition" have converted many beside Turenne; but there can be no doubt that he has wrought an extensive, though a less obvious, change within the bosom of his own Church. The high authority of his name would give currency to his opinions on any subject connected with religion; and many sincere Roman Catholics, who had felt the objections urged against certain practices and dogmas of their own Church, would rejoice to find, on the authority of Bossuet, that they were not obliged to own them.

The charge of insincerity has been extended beyond the particular instance to the general character of the Bishop; and it has been asserted that he held, in secret, opinions inconsistent with those which he publicly professed. This charge, which is destitute of all proof, seems to have been the joint invention of over-zealous Protestants and pretended philosophers.

Enough has been shown to justify us in supposing that he was not one of those rare characters which can break loose from all the obstacles that oppose themselves to the simple love and uncompromising search of truth. Some men, like his illustrious countryman Da Pin, struggle to be free. It should seem that Bossuet, if circumstances fettered him, would not be conscious of his thralldom; that he would exert all the energies of his powerful mind, not to escape from his prison, but to render it a tenable fortress, or a commodious dwelling. It would be foolish and unjust to infer from this that he would persevere through life in deliberately maintaining what he had discovered to be false, on the most momentous of all subjects.

A complete catalogue of his works may be found at the end of the "Life of Bossuet" in the "Biographie Universelle." The Life itself, which is obviously written by a partial friend, contains much information in a small compass. The affair of Quietism, and the contest between Bossuet and Fenelon, are minutely detailed with great accuracy in the "Life of Fenelon" by the Cardinal de Bausset, whose impartiality seems to have been secured by the profound veneration which he entertained for each of the combatants, though the impression left on the reader's mind is not favourable to the character of Bossuet.



[Medal of Louis Quatorze.]

RAY.

JOHN RAY, whom Haller describes as the greatest botanist in the memory of man, and whose writings on animals are pronounced by Cuvier to be the foundation of all modern zoology, was born on the 29th of November, 1628, at Black Notley, near Braintree, in Essex. His father was a blacksmith, who availed himself of the advantages of a free grammar school at Black Notley to bestow upon his son a liberal education. John was designed for holy orders; and was accordingly entered at Catherine Hall, Cambridge, in his sixteenth year. He subsequently removed to Trinity, of which College he was elected a Fellow, in the same year with the celebrated Isaac Barrow. In 1651 he was appointed Greek Lecturer of his college; and afterwards Mathematical Lecturer and Humanity Reader.

In the midst of his professional occupations Ray appears to have devoted himself to that course of observation of the works of nature, which was afterwards to constitute the business and pleasure of his life, and upon which his enduring reputation was to be built. In 1660 he published his "*Catalogus Plantarum circa Cantabrigiam nascentium*," which work he states to be the result of ten years of research. He must, therefore, have become a naturalist in the best sense of the word—he must have observed as well as read—at the period when he was struggling for university honours, and obtaining them in company with some of the most eminent persons of his own day. Before the publication of his catalogue, he had visited many parts of England and Wales, for the purpose chiefly of collecting their native plants; and his Itineraries, which were first published in 1760, under the title of "*Select Remains of the learned John Ray*," show that he was a careful and diligent observer of every matter that could enlarge his understanding and correct his taste. His principal companion in his favourite studies was his friend and pupil, Francis Willughby.

In December, 1660, Ray was ordained Deacon and Priest at the same time. But the chances of preferment in the Church of England, which his admirable talents and learning, as well as the purity of his life and the genuine warmth of his piety, would probably have won for him, were at once destroyed by his honest and inflexible resolution not to subscribe to the conditions required by the Act of Uniformity of 1662, by which divines were called upon to swear that the oath entitled the Solemn League and Covenant was not binding upon those who had taken it. Ray was in consequence deprived of his fellowship. The affection of his pupil, Willughby, relieved him from the embarrassment which might have been a consequence of this misfortune. The two friends from this time appear to have dedicated themselves almost wholly to the study of natural history. They travelled upon the Continent for three years, from 1663 to 1666; and during the remainder of Willughby's life, which unfortunately was terminated in 1672, their time was principally occupied in observations which had for their object to examine and to register the various productions of nature, upon some method which should obviate the difficulty of those arbitrary and fanciful classifications which had prevailed up to their day. In



Engraved by W. Verel

*From an original Engraving
in the British Museum*

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the preface to his first botanical attempt, the "Catalogue of Cambridge Plants," Ray describes the obstacles which he found in the execution of such a work;—he had no guide to consult, and he had to form a method of arrangement solely by his own sagacity and patience. At that period, as he says in his "Wisdom of God in the Creation," "different colour, or multiplicity of leaves in the flower, and the like accidents, were sufficient to constitute a specific difference." From a conversation with Ray a short time before his death, Derham has described the object which the two friends had in their agreeable but laborious pursuits. "These two gentlemen, finding the history of nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method; and to give accurate descriptions of the several species, from a strict view of them." That Ray entered upon his task, however perplexing it might be, with the enthusiastic energy of a man really in love with his subject, we cannot doubt. "Willughby," says Derham, "prosecuted his design with as great application as if he had been to get his bread thereby." The good sense of Ray saw distinctly the right path in such an undertaking. There is a passage in his "Wisdom of God," which beautifully exhibits his own conception of the proper character of a naturalist: "Let it not suffice us to be book-learned, to read what others have written, and to take upon trust more falsehood than truth. But let us ourselves examine things as we have opportunity, and converse with nature as well as books. Let us endeavour to promote and increase this knowledge, and make new discoveries; not so much distrusting our own parts or despairing of our own abilities, as to think that our industry can add nothing to the invention of our ancestors, or correct any of their mistakes. Let us not think that the bounds of science are fixed like Hercules' Pillars, and inscribed with a *ne plus ultra*. Let us not think we have done when we have learned what they have delivered to us. The treasures of nature are inexhaustible. Here is employment enough for the vastest parts, the most indefatigable industries, the happiest opportunities, the most prolix and undisturbed vacancies." It is not difficult to imagine the two friends encouraging each other in their laborious career by sentiments such as these; which are as worthy to be held in remembrance now that we are reaping the full advantage of their labours, and those of their many illustrious successors, as in the days when natural history was, for the most part, a tissue of extravagant fables, and puerile conceits.

In 1667 Ray was admitted a Fellow of the Royal Society; and he executed, about that time, a translation into Latin of his friend Bishop Wilkins' work on a philosophical and universal language. In 1670 he published the first edition of his "Catalogue of English Plants;" and in 1672 appeared his "Collection of English Proverbs;" which he probably took up as a relaxation from his more systematic pursuits. In this year he suffered the irreparable loss of his friend Willughby. The history of letters presents us with few more striking examples of the advantages to the world, as well as to the individuals themselves, of such a cordial union for a great object. The affection of Ray for Willughby was of the noblest kind. He became the guardian and tutor of his children; and he prepared his posthumous works for publication, with additions from his own pen, for which he claimed no credit, with a diligence and accuracy which showed that he considered the reputation of his friend as the most sacred of all trusts. In 1673, being in his forty-fifth year, Ray married. Willughby had left him an annuity of £60. He had three daughters. During the remainder of his long life, which reached to his seventy-seventh year, he resided in or near his native village, living contentedly, as a layman, upon very humble means, but indefatigably contributing to the advancement of natural history, and directing the study of it to the highest end,—the proof of the wisdom and goodness of the great Author of Nature.

The most celebrated of Ray's botanical publications is his "Synopsis Methodica Stirpium Britannicarum." Sir James Smith, in a memoir of Ray, in "Rees's Encyclopædia," declares that of all the systematical and practical Floras of any country, the second edition of "Ray's

Synopsis is the most perfect. The same writer, in the "Transactions of the Linnean Society," vol. iv., says of this "*Synopsis*," "he examined every plant recorded in his work, and even gathered most of them himself. He investigated their synonyms with consummate accuracy; and if the clearness and precision of other authors had equalled his, he would scarcely have committed an error." Ray's "*Methodus Plantarum Nova*," first published in 1682, has been superseded by other systems; but the accuracy of his observations, the precision of his language, and the clearness of his general views, tended greatly to the advancement of botanical science. His "*Historia Plantarum*," in three volumes folio, a vast compilation, including all the botanical knowledge of his day, is still in use, as a book of reference, by those who especially devote themselves to this study.

The zoological works of Ray have had a more direct and permanent influence upon the advancement of natural history, than his botanical. Amongst his zoological productions, the best authorities are agreed that we ought to include the greater part of those edited by him as the posthumous works of his friend Willughby. They are conceived upon the same principle as his own "*History of Plants*," and are arranged upon a nearly similar plan: whilst the style of each is undoubtedly the same. In the original division of their great subject, Ray had chosen the vegetable kingdom, and Willughby the animal; and Ray, therefore, may have felt himself compelled to forego some of his own proper claims, that he might raise a complete monument to the memory of his friend. The "*Ornithology*" appeared in 1676; the "*History of Fishes*" in 1686. Ray, however, prepared several very important zoological works, of his entire claims to which there can be no doubt. The chief of these are, "*Synopsis Methodica Animalium Quadrupedum et Serpentina Generis*," 1693, which he published during his life; "*Synopsis Methodica Avium*," and "*Synopsis Methodica Piscium*," edited by Derham, and published in 1713; and "*Historia Insectorum*," printed at the expense of the Royal Society, in 1710. "The peculiar character of the zoological works of Ray," says Cuvier, "consists in clearer and more rigorous methods than those of any of his predecessors, and applied with more constancy and precision. The divisions which he has introduced into the classes of quadrupeds and birds have been followed by the English naturalists, almost to our own day; and one finds very evident traces of his system of birds in Linnæus, in Brisson, in Buffon, and in all the authors who are occupied with this class of animals. The '*Ornithology of Salerne*' is little more than a translation from the '*Synopsis*;' and Buffon has extracted from Willughby almost all the anatomical part of his '*History of Birds*.' Daubenton and Haüy have translated the '*History of Fishes*,' in great part, for their, '*Dictionary of Ichthyology*,' in the '*Encyclopédie Méthodique*.'"

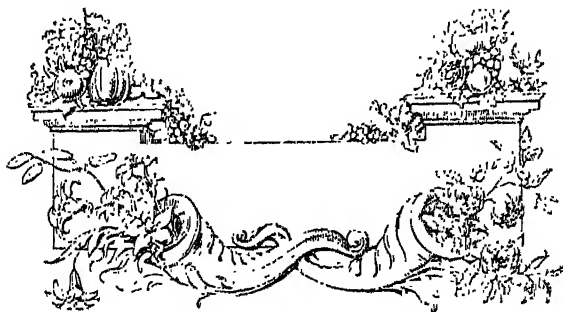
"The Wisdom of God in the Creation" is the work upon which the popular fame of Ray most deservedly rests. It is a book which perhaps more than any other in our language unites the precision of science to the warmth of devotion. It is delightful to see the ardour with which this good man dedicated himself to the observation of nature entering into his views of another state of existence, when our knowledge shall be made perfect, and the dim light with which we grope amidst the beautiful and wondrous objects by which we are surrounded, shall brighten into complete day. "It is not likely," says he, "that eternal life shall be a torpid and inactive state, or that it shall consist only in an uninterrupted and endless act of love; the other faculties shall be employed as well as the will, in actions suitable to, and perfective of their natures; especially the understanding, the supreme faculty of the soul, which chiefly differs in us from brute beasts, and makes us capable of virtue and vice, of rewards and punishments, shall be busied and employed in contemplating the works of God, and observing the divine art and wisdom manifested in the structure and composition of them; and reflecting upon their Great Architect the

praise and glory due to him. Then shall we clearly see, to our great satisfaction and admiration, the ends and uses of those things, which here were either too subtle for us to penetrate and discover, or too remote and inaccessible for us to come to any distinct view of, viz., the planets and fixed stars; those illustrious bodies, whose contents and inhabitants, whose stores and furniture we have here so longing a desire to know, as also their mutual subserviency to each other. Now the mind of man being not capable at once to advert to more than one thing, a particular view and examination of such an innumerable number of vast bodies, and the great multitude of species, both of animate and inanimate beings, which each of them contains, will afford matter enough to exercise and employ our minds, I do not say to all eternity, but to many ages, should we do nothing else.*

In addition to his "Wisdom of God," Ray published three "Physico-Theological Discourses, concerning the Chaos, Deluge, and Dissolution of the World." "This last presents to us," to use the words of Cuvier, "a system of geology as plausible as any of those which had appeared at this epoch, or for a long time afterwards." He also printed a work expressly of a theological character, "A Persuasive to a Holy Life."

Ray died on the 17th January, 1705, at his native place of Black Notley, whither he had retired, at Midsummer, 1679, as he himself expressed, "for the short pittance of time he had yet to live in this world." His memory has been done justice to by his countrymen. A most interesting commemoration of him was held in London, on the 29th November, 1828, being the two hundredth anniversary of his birth.

* "Wisdom of God in the Creation," p. 191, fifth edition.



SOBIESKI.

So rapid and complete has been the decay of the Ottoman empire as an aggressive power, that any person now living, unacquainted with history anterior to the date of his own birth, would treat the notion of danger to Christian Europe from the ambition of Turkey, as the idle fear of an over-anxious mind. Yet there was a time, and that within a century and a half, when Popes summoned the princes of Europe to support the Cross, and the Eastern frontier of Christendom was the scene of almost constant warfare between Christian and Moslem. That period of danger was to Poland a period of glory; and the brightest part of it is the reign of the warrior-king, John Sobieski. It proved, indeed, no better than an empty glitter, won at a vast expense of blood and treasure, the benefits of which were chiefly reaped by the faithless and ungrateful Austria.

Sobieski was the younger son of a Polish nobleman, high in rank and merit. He was born in 1629. The death of his brother, slain in warfare with the Cossacks of the Ukraine, in 1649, placed him in possession of the hereditary titles and immense estates of his house. To these distinctions he added high personal merits, an athletic body, a powerful, active, and upright mind, and, as the result proved, the qualities which make a general and statesman. It is no wonder therefore that, in the wars carried on by Poland during his youth, against Tartars, Cossacks, and Swedes, he won laurels, though the Republic gained neither honour nor advantage. At an early age he acquired the confidence of Casimir, the reigning king of Poland, and was employed in various services of importance. On the revolt of Lubomirski, Grand Marshal of Poland, Sobieski was invested with that office, and soon after made Lieutenant-General (if we may so translate it) of the Polish army. In that capacity he led the royal troops against Lubomirski. The king's obstinacy forced him to give battle at a disadvantage, and he was defeated, July 13, 1666; but the blame of this mishap was universally thrown on the right person, while the skilful conduct of Sobieski's retreat obtained general admiration.

He married Marie de la Grange d'Arquien, a French lady of noble birth, who had accompanied the queen into Poland. She was a woman of wit and beauty, who exercised throughout life an unusual and unfortunate influence over a husband devotedly attached to her. Aided by her favour with her mistress, Sobieski obtained the highest military office, that of Grand General, in 1667. Happy for Poland, that in this instance favour and merit went hand in hand; for a host of fourscore thousand Tartars broke into the kingdom, when its exhausted finances could not maintain an army, and its exhausted population could hardly supply one. By draining his own purse, pledging his own resources, and levying recruits on his immense estates, the General raised his troops from twelve to twenty thousand, and marched fearlessly against a force four times as great. The scheme of his campaign was singularly confident, so much so as to excite the disapprobation even of the intrepid Condé. He detached eight thousand men in several corps, with secret orders, and took post with the remaining twelve thousand in a



Engraved by J. Thompson.

JOHN SOBIESKI.

*From an original Picture in the
Gallery of the Lucr.*

Under the Superintendance of the Society for the Diffusion of Useful Knowledge.

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fortified camp at Podahiecz, a small town in the Palatinate of Russia, to stand the attack of eighty thousand Tartars, while his detachments were converging to their assigned stations. The assault was renewed for sixteen successive days; and day after day the assailants were repulsed with slaughter. On the seventeenth, Sobieski offered battle in the open field. A bloody contest ensued; but while victory was doubtful, the Polish detachments appeared on the Tartar flanks, and turned the balance. Disheartened by their loss, the Tartars made overtures of peace, which was concluded equally to the satisfaction of both the belligerents, October 19, 1667.

The circumstances attendant on the abdication of Casimir, in 1668, and the election of his successor Michael Wiesnowieski, do not demand our notice, for Sobieski took little part in the intrigues of the candidates, or the deliberations of the Diet. The new King wept and trembled as he mounted a throne to which he had never aspired, and which he protested himself incapable to fill; and the event proved that he was right. Yet, when he had tasted the sweets of power, he looked jealously on the man most highly esteemed and most able to do his country service, and therefore most formidable to a weak and suspicious prince. The Ukraine Cossacks had been converted by oppression from good subjects into bad neighbours, and on the accession of Michael they again raised the standard of war. Partly by negotiation, partly by force, the Grand General reduced all the country from the Bog to the Dniester in the campaign of 1671, and he received the thanks of the Republic for performing such eminent services with such scanty means. It is still more to his credit that he interfered, not for the first time, in favour of the revolted Cossacks, and insisted on their being received into allegiance with kindness, and encouraged to good behaviour by equitable and friendly treatment.

King Michael was of a very different mind in this matter. Determined on the subjugation of the whole Ukraine, he intrigued to hinder the Diet from confirming the peace, and thus induced the Cossacks to call in the help of Turkey, by threatening which they had stopped the progress of Sobieski. This brought on a fresh discussion in the Diet, in which Sobieski warmly urged the expediency of concession. Michael, however, persisted in his course; and from this period we may date the commencement of a league to dethrone him. In this, at first, Sobieski took no active, certainly no open part. When compelled to declare himself, he asserted, with zeal, the right of the Republic to depose a prince who had shown himself unfit to reign. The consequences of this discord were very serious. At a Diet held in the spring of 1672, Michael was openly required to abdicate. To avoid this he summoned the minor nobility, who had no seats in the Diet, and with whom, having formerly been of their body, he was more popular, to meet in the field of Ciolemba, on the bank of the Vistula; and he thus raised a sort of militia, to the number of a hundred thousand, ready to uphold him as the King. Sobieski, encamped at Lowicz with an army devoted to him, maintained the cause of the confederate nobles. Neither party, however, was in haste to appeal to arms; and in the interim, Mahomet IV., with 150,000 Turks, and 100,000 Tartars, invaded Poland. The King, instead of marching against the enemy, contented himself with setting a price on Sobieski's head, in whom alone the hope of Poland rested. Too weak, however, to oppose the Turks, he sought the Tartars, who had dispersed to carry ruin through the country, routed them in five successive battles, and recovered an immense booty and 30,000 prisoners from their hands. Meanwhile the Turks overran Podolia, and took its capital town, the strong fortress of Kaminiac, the bulwark of Poland. Incapable himself of action, and apprehensive alike of the failure or success of Sobieski, Michael hastily concluded an ignominious peace, by which the Ukraine and part of Podolia were ceded to Turkey, and the payment of an annual tribute was agreed upon.

This treaty of Boudchaz, signed October 8, 1672, prevented Sobieski from continuing the war, and he returned indignantly to his camp at Lowicz. Before the end of the year, the King found it necessary to adopt conciliatory measures, and Sobieski, and other nobles who had been outlawed with him, were restored to civil rights and the enjoyment of their

property. At the Diet held in February, 1673, he inveighed against the scandalous treaty of Boulchaz, which, in truth, was void, being concluded without the sanction of that body, and it was resolved to renounce the treaty, and renew the war. Eighty thousand Turks were stationed in a fortified camp at Choczim, to overawe the newly-conquered provinces. November 12, 1673, Sobieski stormed their camp. Observing that the infantry wavered, he dismounted his own regiment of dragoons, and led them to the ramparts, which they were the first to scale. The infantry rushed forward to support their general; the entrenchments were won, and the Turks routed with great slaughter, and entirely disorganised. This victory was disgraced by the massacre of a great number of prisoners in cold blood. Soon after it the death of Michael relieved Poland from the burden of a weak King, and the Interrex stopped the victorious general's progress, by requiring his attendance in Poland.

The Diet of election commenced its sittings May 1, 1674. As before, there were a number of foreign candidates, but none who commanded a decisive majority among the electors; and at last the choice of the assembly fell on Sobieski, who, whatever his secret wishes or intrigues may have been, had never openly pretended to the crown. That choice was received with general rejoicing. The new King's first care was to follow up the blow struck at Choczim, and wrest the Ukraine from Turkey. During this and the two following years, that unhappy country was again the scene of bloodshed and rapine. There is little in the history of the war to claim our attention. It was concluded at the memorable battle of Zurawno, where, with a policy somewhat similar to that which he pursued at Podaniecz, he advanced to meet an invading army outnumbering his own six to one. Fortunately the Turkish government stood in need of peace, and their general had authority and orders to put an end to the war in the best manner he could; and after besieging the Polish camp for five weeks, he consented to a treaty, signed October 29, 1676, the terms of which were far more favourable than could have been anticipated by Poland. Two-thirds of the Ukraine, and part of Podolia, were restored to her, and the tribute imposed by the treaty of Boulchaz, was given up. These terms were ratified by the Porte, and seven years of peace succeeded to almost constant war.

This interval of rest from arms is not important in the history of Sobieski's life. As he had anticipated, he found the throne no easy seat; and his criminal weakness in admitting the Queen, who never scrupled at disturbing public affairs to gratify her own passions or prejudices, to an undue weight in his counsels, lessens our sympathy with his vexations, and casts a shade over his brilliant qualities. In 1680 greater matters began to be moved. Ever watchful of the Porte, Sobieski knew through his spies that Mahomet was preparing for war with Austria, as soon as the existing truce expired; and he conceived the project of uniting the money of Rome, and the arms of Austria and Venice, with those of Poland; and, by thus distracting the power of Turkey, to regain more easily the much-coveted fortress of Kaminnic, and the remnant of Podolia. He had, indeed, sworn solemnly to maintain a treaty, which the Turks religiously observed; but the Pope was ready to absolve him from the oath, and this the morality of the age thought quite sufficient. For a time his views were frustrated, both at home and abroad; but as the political storm which was collecting grew darker and darker, both Pope and Emperor entered more heartily into the scheme, and an offensive and defensive treaty was concluded between Austria and Poland.

The Turkish troops assembled in the plains of Adrianople, in May, 1683, in number, according to the calculations of historians, upwards of 200,000 fighting men. The brave Hungarians, heretofore the bulwark of Austria against the Ottoman, but now alienated by oppression and misgovernment, revolted under the celebrated Tekeli, and opened a way into the heart of the Austrian empire. Kara Mustapha commanded the immense army destined by the Porte for this warfare, and for once he showed judgment and decision in

neglecting small objects and pushing forward at once to Vienna. Leopold fled in haste with his court: the Imperial General, the brave Charles of Lorraine, threw in part of his small army to reinforce the garrison, but was unable to oppose the progress of the besiegers. The trenches were opened July 14th, and the heavy artillery of the Turks crumbled the weak ramparts, and carried destruction into the interior of the city. Unhappy is the country which trusts to foreign aid in such a strait! The German princes had not yet brought up their contingents; and even Sobieski, the last man to delay in such a cause, could not collect his army fast enough to meet the pressing need of the occasion. Letter reached him after letter, entreating that he would at least bring the terror of his name and profound military skill to the relief of Austria; and he set off to traverse Moravia with an escort of only two thousand horse, leaving the Grand General Jablonowski to bring up the army with the utmost speed. After all, the Polish troops reached Tulu, on the Danube, the place of rendezvous, before the Bavarians, Saxons, and other German auxiliaries were collected. On September 7th, the whole army was assembled, in number about 71,000. Vienna was already in the utmost distress. Stadlerberg, the brave commandant, had written to the Duke of Lorraine a letter, containing only these pithy words, "No more time to lose, my Lord; no more time to lose." Incapable of resisting with its entebled garrison a general assault, the place must have fallen but for the avarice and stupid pride of Mustapha, who thought that the imperial capital must contain immense treasures, which he was loth to give up to indiscriminate plunder; and never dreamed that any one would be hardy enough to contest the prize with his multitudes before it fell into his hands from mere exhaustion. There was indeed no more time to lose: it was calculated on August 22nd that Vienna could only hold out three days against a general assault; and September 9th arrived before the Christian army moved from Tulu. Five leagues of mountain road still separated it from Vienna, in any part of which its progress might have been stopped by such a detachment as the immense Turkish army might well have spared.

The battle of deliverance, fought September 12, 1683, was short and decisive: the Turks were defeated and disheartened by their general's misconduct. Sobieski was not expected to command in person; but the Tartars had seen him lead his cavalry to the charge too often to overlook the sign which marked his presence, and the knowledge of it sunk their hearts still more. "Allah!" said the brave Khan of the Tartars, as he pointed out to the Visir the pennoned lances of the Polish Horse Guards, "Allah! but the wizard is amongst them, sure enough." The Visir attempted to atone by courage for his past errors, but despair or disaffection had seized on soldiers and officers. Even the veteran Tartar chief replied to his entreaties,— "The Polish King is there. I know him well. Did I not tell you that all we had to do was to get away as fast as possible?" The Polish cavalry pushed forward to the Visir's tent, and cut their way through the Spahis, who alone disputed the victory; and with the capture of their great standard the consternation and confusion of the Turks became final and complete. Entering Vienna the next day, Sobieski was received with an enthusiasm little pleasant to the jealous temper of the Emperor, who manifested his incurable meanness of disposition, not only in his cold reception and ungracious thanks of the deliverer of his kingdom, but in the ingratitude and perfidy of all his subsequent conduct.

Whether from pure love of beating the Turks, or from a false hope that Leopold might be induced to perform his promises, Sobieski, contrary to the wishes of the Republic, pursued the flying enemy into Hungary. Near Gran, on the Danube, he met with a severe check, in which his own life had nearly been sacrificed to the desire of showing the Imperialists that he could conquer without their help. This he acknowledged after his junction with the Duke of Lorraine. "Gentlemen," he said, "I confess I wanted

to conquer without you, for the honour of my own nation. I have suffered severely for it, being soundly beat; but I will take my revenge both with you and for you. To effect this must be the chief object of our thoughts." The disgrace was soon wiped off by a decisive victory gained nearly on the same spot. Gran capitulated, and the King led his army back to Poland in the month of December.

The glory of this celebrated campaign fell to Poland, the profit accrued to Austria. Kaminiac was still in the possession of Turkey, and continued so during the whole reign of Sobieski: not from want of effort, for the recovery of that important fortress was the leading object of the campaigns of 1684-5, and 1687; but the Polish army was better suited for the open field than for the tedious and expensive process of a siege. In 1686, Leopold, apprehensive lest Sobieski should break off an alliance distasteful to his subjects and unsatisfactory to himself, (for the Emperor had broken every promise, and failed in every inducement which he had held out to the Polish sovereign,) threw out another bait, which succeeded better than the duplicity and ingratitude of the contriver deserved. He suggested the idea of wresting from the Turks Moldavia and Wallachia, to be held as an independent and hereditary kingdom by Sobieski and his family, and promised a body of troops to assist in the undertaking. The great object of Sobieski's ambition, by pursuing which he lost much of his popularity and incurred just censure, as aiming at an unconstitutional object by unconstitutional means, was to hand the crown of Poland to his son at his own decease, and render it, if possible, hereditary in his family. The possession of the above-named provinces was most desirable as a step to this; or, if this wish were still frustrated, it was yet desirable as placing his posterity among the royal houses of Europe: and with a preference of private to public interest, which is not less censurable for being common, he rejected an offer made by Mahomet to restore Kaminiac, and to pay a large sum to indemnify Poland for the expenses of the war, that he might pursue his favourite scheme of family aggrandizement. Satisfied, however, with having engaged him in this new diversion of the Turkish power, Leopold had not the smallest intention of sending the promised troops; and the King of Poland was involved in great danger from their non-appearance at the expected place. This campaign, however, was so far satisfactory, that Moldavia yielded without resistance or bloodshed; a second and a third expedition, undertaken in 1688 and 1691, to consolidate and extend this conquest, were unsuccessful, and the sovereignty soon passed back into the hands of Turkey. The campaign of 1691 was the last in which Sobieski appeared in the field.

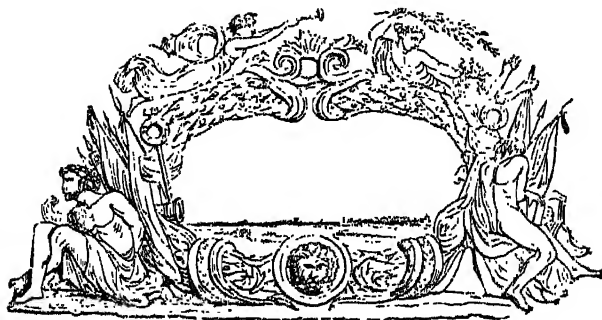
The reader will see from this brief account that he added few laurels, after the campaign of Vienna, to those by which his brows were so profusely garlanded. Indeed he scarcely deserved to do so; for great and disinterested as his conduct often was, in this juncture he sacrificed national to family interests, and consumed the blood and riches of his countrymen in a needless and fruitless war.

Sobieski's internal policy has little to recommend it, or to exalt his fame. Devoted to his wife, who proved herself unworthy his affection by the most harassing demands upon his time and attention, and still more by a pertinacious, unwise, and unconstitutional interference in state affairs, which had not even the excuse of being well directed, but was continually employed to promote private interests, to gratify private prejudices, and, ultimately, at once to violate the laws and sow dissensions in her own family by securing the crown of Poland to her own son, and choosing a younger in preference to the elder branch, the King lowered his popularity and reputation by thus weakly yielding to an unworthy influence, and, as the natural consequence, he was continually thwarted by a harassing and often factious opposition. Civil discord, family quarrels, and the infirmities

of a body worn out prematurely by unsparring exposure for more than forty years to the toils of war, combined to embitter the decline of his life. In the five years which elapsed from Sobieski's last campaign to his death, the history of Poland records much of unprincipled intriguing, much personal ingratitude, and some upright opposition to his measures, but nothing of material importance to his personal history. He died June 17, 1696, on the double anniversary, it is said, of his birth and his accession to the throne; and by another singular coincidence, his birth and death were alike heralded by storms of unusual violence.

The character of Sobieski is one of great brilliancy and considerable faults. As a subject, he displayed genuine, disinterested patriotism; as a king, the welfare of his family seems to have been dearer to him than that of his country. Nor did his domestic government display the vigour and decision which we might reasonably have expected from his powerful mind. But his justice was unimpeachable; he was temperate, and unrevenged even when personally affronted, which often happened in the tumultuous diets of Poland; and, in a bigoted age, he displayed the virtue of toleration. The constant labours of an active life did not choke his literary taste, and his literary attainments were considerable; he spoke several languages, aspired to be a poet, and loved the company of learned men. He was remarkable for the suavity of his temper and the charms of his conversation. Such a character, though far from perfection, is entitled to the epithet GREAT, which he won and enjoyed; and, as a soldier, he has a claim to our gratitude, which not every soldier possesses. His warfare was almost uniformly waged against an aggressive and barbarian power, which, in the utmost need of Christian Europe, he stood forward to resist, and finally broke. Like other nations, Turkey has had its alternations of success and loss; but never, since the campaign of Vienna, have the arms of the East threatened the repose of Europe.

The history of Sobieski's life and reign is told at large in the works of his countryman Żaluzki; in the *Life* by the Abbé Coyer, of which there is an English translation; and in a recent publication by M. Salvandy. The same writer has republished a most interesting collection of Letters, written by Sobieski to his queen during the campaign of Vienna, printed for the first time in Poland about twenty-eight years ago.

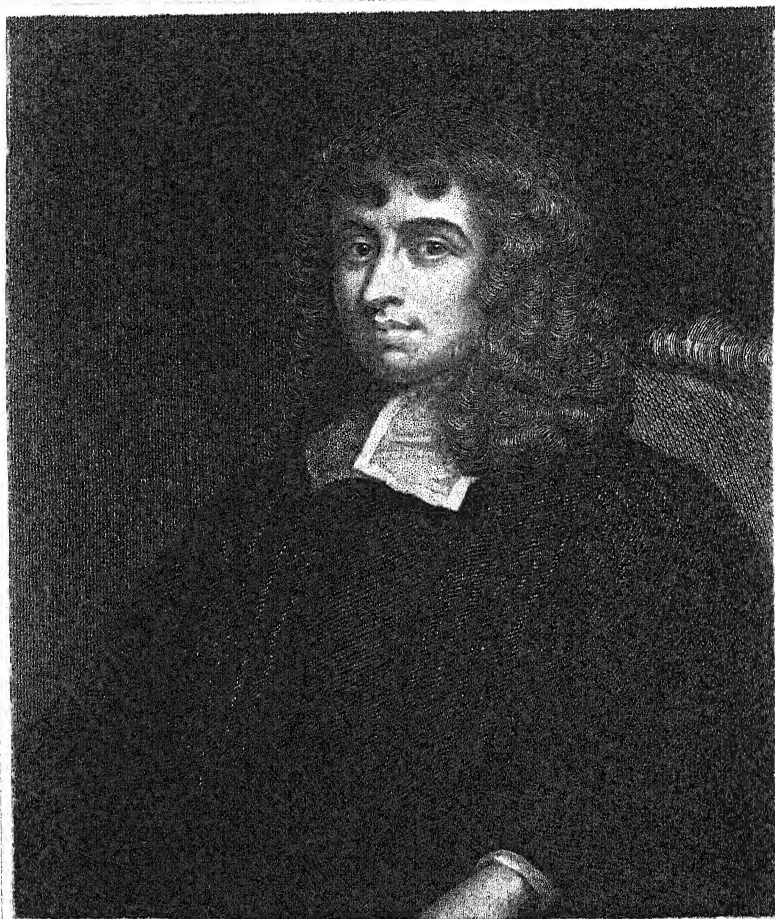


BARROW.

THE name of ISAAC BARROW stands eminent among the divines and philosophers of the seventeenth century. Of the many good and great men whom it is the glory of Trinity-College, Cambridge, to number as her foster-sons, there is none more good, none perhaps, after BACON and NEWTON, more distinguished than he : and he has an especial claim to the gratitude of all members of that splendid foundation as the projector of its unequalled library, as well as a liberal benefactor in other respects.

The father of Barrow, a respectable citizen of London, was linen-draper to Charles I., and the son was naturally brought up in royalist principles. The date of his birth is variously assigned by his biographers, but the more probable account fixes it to October, 1630. It is recorded that his childhood was turbulent and quarrelsome ; that he was careless of his clothes, disinclined to study, and especially addicted to fighting and promoting quarrels among his schoolfellows ; and of a temper altogether so unpromising, that his father often expressed a wish, that if any of his children should die, it might be his son Isaac. He was first sent to school at the Charter House, and removed thence to Felstead in Essex. Here his disposition seemed to change : he made great progress in learning, and was entered at Trinity College in 1645, in his fifteenth year, it being then usual to send boys to college about that age. He passed his term as an undergraduate with much credit. The time and place were not favourable to the promotion of Royalists ; for a royalist master had been ejected to make room for one placed there by the parliament, and the fellows were chiefly of the same political persuasion. But Barrow's good conduct and attainments won the favour of his superiors, and in 1649, the year after he took his degree, he was elected fellow. It deserves to be known, for it is honourable to both parties, that he never disguised or compromised his own principles.

His earlier studies were especially turned towards natural philosophy ; and, rejecting the antiquated doctrines then taught in the schools, he selected Bacon, Galileo, and Descartes as his favourite authors. He did not commence the study of mathematics until after he had gained his fellowship, and was led to it in a very circuitous way. He was induced to read the Greek astronomers, with a view to solving the difficulties of ancient chronology ; and to understand their works a thorough knowledge of geometry was indispensable. He therefore undertook the study of that science ; which suited the bent of his genius so well, that he became one of the greatest proficient in it of his age. His first intention was to become a physician, and he made considerable progress in anatomy, chemistry, botany, and other sciences subservient to the profession of medicine ; but he changed his mind, and determined to make divinity his chief pursuit. In 1655 he went abroad. His travels extended through France, Italy, and the Levant, to Constantinople ; and, after an absence of four years, he returned to England through Germany and Holland. During this period he lost no opportunity of prosecuting his studies ; and he sent home several descriptive poems, and some letters written in Latin, which are printed in his



Engraved by E. Hail.

BARROW.

*From the original Picture by Isaac Wood
at Trinity College, Cambridge.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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"Opuscula," in the fourth volume of the folio edition of his works. In the voyage to Smyrna he gave a proof of the high spirit, which, purified from its childish unruliness and violence, continued to form part of his character through life. The vessel being attacked by an Algerine corsair, Barrow remained on the deck, cheerfully and vigorously fighting, until the assailant sheered off. Being asked afterwards why he did not go into the hold, and leave the defence of the ship to those whom it concerned, he replied, "It concerned no one more than myself. I would rather have died than fallen into the hands of those merciless pirates." He has described this voyage, and its eventful circumstances, in a poem contained in his "Opuscula."

He entered into orders in 1659, and in the following year was made Greek Professor at Cambridge. The numerous offices to which he was appointed about this time, show that his merits were generally and highly esteemed. He was chosen to be Professor of Geometry at Gresham College in 1662; and was one of the first fellows elected into the Royal Society, after the incorporation of that body by charter in 1663; in which year he was also appointed the first mathematical lecturer on the foundation of Mr. Lucas, at Cambridge. Not that he made sinecures of these responsible employments, or thought himself qualified to discharge the duties of all at once: for he resigned the Greek professorship, on being appointed Lucasian Professor, for reasons explained in his introductory oration, which is extant in the "Opuscula." The Gresham professorship he also gave up in 1664, intending thenceforth to reside at Cambridge. Finally, in 1669, he resigned the Lucasian chair to his great successor, Newton, intending to devote himself entirely to the study of divinity. Barrow received the degree of D.D. by royal mandate in 1670; and, in 1672, was raised to the mastership of Trinity College by the King, with the compliment, "that he had given it to the best scholar in England." In that high station he distinguished himself by liberality: he remitted several allowances which his predecessors had required from the college; he set on foot the scheme for a new library, and contributed in purse, and still more by his personal exertions, to its completion. It should be remarked that his patent of appointment being drawn up as usual, with a permission to marry, he caused that part to be struck out, conceiving it to be at variance with the statutes. He was cut off by a fever in the prime of life, May 4, 1679, aged forty-nine, during a visit to London. His remains were honourably deposited in Westminster Abbey, among the worthies of the land; and in that noble building a monument was erected to him by the contributions of his friends.

Of Barrow's mathematical works we must speak briefly. The earliest of them was an edition of "Euclid's Elements," containing all the books, published at Cambridge in 1655, followed by an edition of the "Data" in 1657. His "*Lectiones Opticæ*," the first lectures delivered on the Lucasian foundation, were printed in 1669, and attracted the following commendation from the eminent mathematician, James Gregory:—"Mr. Barrow, in his Optics, shows himself a most subtle geometer, so that I think him superior to any that ever I looked upon. I long exceedingly to see his geometrical lectures, especially because I have some notions on that subject by me." In this work (we speak on the authority of Montucla, part iv. viii.), Barrow has applied himself principally to discuss subjects unnoticed or insufficiently explained by preceding authors. Among these was the general problem, to determine the focus of a lens; which, except in a few cases, as where the opposite sides of the lens are similar, and the incident rays of light parallel to the axis, had hitherto been left to the practical skill and experience of the workman. Barrow gave a complete solution of the problem, comprised in an elegant formula which includes all cases, whether of parallel, convergent, or divergent rays. "This book," says Montucla, "is a mine of curious and interesting propositions in optics, to the solution of which geometry is applied with peculiar elegance."

The "*Lectiones Geometricæ*," full of profound researches into the metaphysics of

geometry, the method of tangents, and the properties of curvilinear figures, appeared in the following year, 1670. The vast improvements in our methods of investigation, arising out of the invention of the fluxional or differential calculus, have cast into the shade the labours, and in part the fame, of the early geometricians, and have made that easy, which before was all but impossible. This work, however, is remarkable as containing a way of determining the subtangent of a curve, justly characterised by Montucla as being so intimately connected with the above-named method of analysis, that it is needless to seek in subsequent works the main principle of the differential calculus. The inquiring reader will find a full account of it in Montucla, or in Thomson's "History of the Royal Society," page 275. There is an English translation of the "*Lectiones Geometricæ*," by Stone, published in 1735. Barrow also edited the works of Archimedes, the Conics of Apollonius, and the Spherics of Theodosius, in a very compressed form, in 1 vol. 8vo, Lond. 1675. The treatise of Archimedes on the Sphere and Cylinder, and the "*Mathematicæ Lectiones*," a series of Lucasian lectures, read in 1661 and subsequent years, were not printed until 1683, after the author's death. This work, or at least Kirby's translation, published about 1734, contains the oration which he made before the University on his election to the Lucasian chair. (For further detail, see Ward's "*Lives of the Gresham Professors*.")

It is however as a theologian that Barrow is best known to the present age. Unlike his scientific writings, his theological works never can grow obsolete, for they contain eternal truths set forth with a power of argument, and force of eloquence, which must ever continue to command the admiration of those who are capable of appreciating and relishing the noblest qualities and products of the human mind. The light of revelation shone clearly and steadily then as now; no modern discoveries can increase or diminish its brightness; no new methods of reasoning, no more convenient forms of notation or expression, can supersede the sterling excellences which we have just ascribed to this great divine. Others may rise up (they are yet to come) equal or superior to him in these very excellences; still their fame can never detract from his; and Barrow with his great predecessor, Hooker, will not fail to be classed among the luminaries of the English church, and the standard authors of the English language. Copious and majestic in his style, his sermons were recommended by the great Lord Chatham to his great son, as admirably adapted to imbue the public speaker with the coveted "abundance of words" the knowledge and full command of his native language. He himself neglected not to increase his stores from the models of ancient eloquence; and his manuscripts, preserved in Trinity College Library, bear testimony to the diligence with which he transcribed the finest passages of the Greek and Latin authors, especially Demosthenes and Chrysostom. His sermons were long, too long it was thought by many of his hearers; but they were carefully composed, written and rewritten again and again, and their method, argumentative closeness, and abundant learning, show that he thought no pains too great to bestow on the important duty of public teaching. Warburton said that in reading Barrow's sermons he was obliged to think. They are numerous, considering their nature and the comparatively short period of the author's clerical life. The first edition of his works, by Archbishop Tillotson, to whom, in conjunction with his friend and biographer Mr. Hill, Barrow left his manuscripts, contains seventy-seven sermons on miscellaneous subjects, of which only two were printed, and those not published, during the author's life; together with a series of thirty-four sermons on the Apostles' Creed. Mr. Hughes, the late editor of his works, has added to the former collection five more, printed for the first time from the original MSS. in Trinity Library. We quote from the life prefixed to that edition, the eloquent passage in which Mr. Hughes speaks of these admirable works.

"Never, probably, was religion at a lower ebb in the British dominions, than when

that profligate prince, Charles II., who sat unawed on a throne formed as it were out of his father's scaffold, found the people so wearied of puritanical hypocrisy, presbyterian mortifications, and a thousand forms of unintelligible mysticism, that they were ready to plunge into the opposite vices of scepticism or infidelity, and to regard with complacency the dissolute morals of himself and his vile associates. To denounce this wickedness in the most awful terms; to strike at guilt with fearless aim, whether exalted in high places, or lurking in obscure retreats; to delineate the native horrors and sad effects of vice, to develop the charms of virtue, and inspire a love of it in the human heart; in short, to assist in building up the fallen buttresses and broken pillars of God's Church upon earth, was the high and holy duty to which Barrow was called."

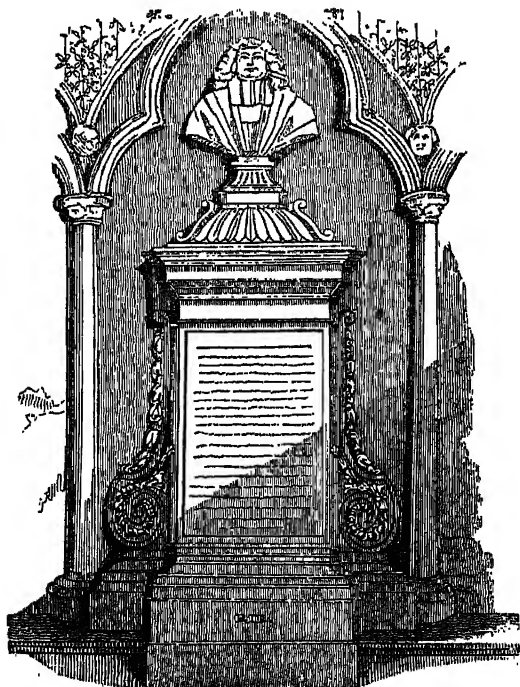
Besides his sermons, Barrow wrote a shorter "Exposition of the Creed," an "Exposition of the Decalogue," an "Exposition of the Lord's Prayer," and a short account of the doctrine of the "Sacraments." These were composed in 1669, the year in which the "*Lectiones Opticæ*" were published, in obedience to some college regulation, and, Mr. Hughes conjectures, as exercises for a college preachingship. Barrow says, in a letter, that they so took up his thoughts, that he could not easily apply them to any other matter. His great work on the "Pope's Supremacy" was not composed till 1676. The pains which he took with it were immense; and we are told by the same authority that "the state of his MS. in Trinity Library shows that probably no piece was ever composed more studiously, digested more carefully, or supported by more numerous and powerful authorities." Barrow states in this work the several positions on which the Romanists ground their claim, on behalf of the Bishop of Rome, for universal supremacy over the Christian church. These he divides into seven heads, which he proceeds severally and successively to refute. "This treatise," says Dr. Tillotson, in his preface to it, "he gave to me on his death-bed, with the character that he hoped it was indifferent perfect, though not altogether as he had intended it, if God had granted him longer life. He designed indeed to have transcribed it again, and to have filled up those many spaces which were purposely left in it for the farther confirmation and illustration of several things, by more testimonies and instances which he had in his thoughts. And it would certainly have added much to the beauty and perfection of this work, had it pleased God that he had lived to finish it to his mind, and to have given it his last hand. However, as it is, it is not only a just, but an admirable discourse on this subject, which many others have handled before, but he hath exhausted it; inasmuch that no argument of moment, nay, hardly any consideration properly belonging to it, hath escaped his large and comprehensive mind. He hath said enough to silence the controversy for ever, and to deter all wise men of both sides from meddling any further with it." Appended to this treatise on the "Supremacy of the Pope" is a discourse on the "Unity of the Church."

We conclude with a few scattered notices of the character and person of this excellent man. His habits, it will readily be supposed, were very laborious. Dr. Pope, in his "*Life of Bishop Ward*," says that during winter Barrow would rise before light, being never without a tinker-box, and that he has known him frequently rise after his first sleep, light and burn out his candle, and then return to bed before day. In pecuniary affairs he was generous in the extreme. Of his liberality to his college we have already spoken. We may add that, being appointed to two ecclesiastical preferments, he bestowed the profits of both in charity, and resigned them as soon as he became master of Trinity. He left no property but books and unpublished manuscripts. Pure in his morals, he was the farthest possible from moroseness; amiable, lively, and witty in his temper and conversation, he was impatient of any looseness, irreverence, or censoriousness of

speech, "being of all men," says Dr. Tillotson, in his Address to the Reader, "I ever had the happiness to know, the clearest of this common guilt, and most free from offending in word; coming as near as it is possible for human frailty to do, to the perfect idea of St. James, his *perfect man*."

His figure was low and spare, but of uncommon strength; and his courage, devoid of all alloy of quarrelsomeness, was approved in more than one instance related by the biographers of his peaceful life. It was among his peculiarities that he never would sit for his portrait; but some of his friends found means to have it taken without his knowledge, while they engaged his attention in discourse. There is a full-length portrait of him in the hall of Trinity, in fit conjunction with those of Newton and Bacon.

The earliest authority for Barrow's life is a short memoir by his friend and executor, Mr. Hill, prefixed to the first edition of his works. Mr. Ward added some particulars, in his "Lives of the Gresham Professors." The fullest accounts are to be found in the second edition of the "Biographia Britannica," and in the life prefixed to Mr. Hughes's edition of his theological works. In this the editor has given an analysis of the contents of each piece, calculated to assist the student to a thorough understanding of the author's train of argument.



[Monument of Barrow, in Westminster Abbey.]



Engraved by J. E. Woodcut.

DRYDEN.

*Engraved by J. Woodcut
in the Hall of Trinity College, Cambridge.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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DRYDEN.

JOHN DRYDEN was born at Aldwinkle, near Oundle, in Northamptonshire, August 9, 1631, according to Dr. Johnson; but Mr. Malone raises a doubt concerning the accuracy of this date. The inscription on his monument says, only, *natus*, 1632. He was educated at Westminster School, under Dr. Busby, and elected Scholar of Trinity College, Cambridge, in 1650. The year before he left the university, he wrote a poem on the death of Lord Hastings. Of this production Dr. Johnson says, that "it was composed with great ambition of such conceits as, notwithstanding the reformation begun by Waller and Denham, the example of Cowley still kept in reputation." Dryden's vacillation, both in religion and politics, proves, that though perhaps not completely dishonest, he had no firm and well-considered principles. His heroic stanzas on Oliver Cromwell, written after the Protector's funeral in 1658, were followed, on the Restoration, by his "*Astrea Redux*," and in the same year by a second tribute of flattery to his sacred Majesty, "*A Panegyric on his Coronation*." The "*Annus Mirabilis*" is one of his most elaborate works; a historical poem in celebration of the Duke of York's victory over the Dutch. He succeeded Sir William Davenant as poet-laureat. He did not obtain the laurel till August 18, 1670; but according to Malone, the patent had a retrospect, and the salary commenced from the Midsummer after Davenant's death, in 1668. He was also made historiographer to the King, and in the same year published his "*Essay on Dramatic Poetry*."

Among the works of so voluminous a writer, we can only notice those which are distinguished by excellence, or by some strong peculiarity.

Dryden was more than thirty years of age when he commenced dramatic writer. His first piece, the "*Wild Gallant*," met with so mortifying a reception, that he resolved never more to write for the stage. The hasty resolutions of anger are seldom kept, and are seldom worth keeping; but in the present instance it would have been well had he adhered to the first dictates of his resentment. We should not then have had to regret, that so large a portion of a great writer's life and labour has been wasted on twenty-eight dramas: the comedies exhibiting much ribaldry and but little wit; with neither ingenuity nor interest in the fable; with no originality in the characters: the tragedies for the most part filled with the exaggerations of romance, and the hyperboles of an extravagant imagination, in the place of nature and pathos. His tragedy seldom touches the passions: his staple commodities are pompous language, poetical flights, and picturesque description. His characters all speak in one language—that of the author. Addison says, "It is peculiar to Dryden to make all his personages as wise, witty, elegant, and polite as himself." In confirmation of the proofs internally afforded by his writings, that his taste for tragedy was not genuine, he expresses his contempt for Otway, master as that poet was of the tender passions. But however uncongenial with his natural talent dramatic composition might be, his temporary

disgust soon passed away. In his "Essay on Dramatic Poetry," he tells his patron, Dorset, that the writing of that treatise served as an amusement to him in the country, when he was driven from London by the plague; that he diverted himself with thinking on the theatres, as lovers do by ruminating on their absent mistresses. But whatever opinion he might entertain of his own tragic style, he was himself sensible that his talents did not lie in the line of comedy. "Those who decry my comedies do me no injury, except it be in point of profit: reputation in them is the last thing to which I shall pretend." He retaliated on the criticisms levelled against his extravagances in tragedy, by an ostentatious display of defiance. We find in his Dedication of the "Spanish Friar," "All that I can say for certain passages of my own Maximin and Almanzor is, that I knew they were bad enough to please when I wrote them."

In 1671 he was publicly ridiculed on the stage in the Duke of Buckingham's comedy of the "Rehearsal." The character of Bayes was at first named Bilboa, and meant for Sir Robert Howard; but the representation of the piece in its original form was stopped by the plague in 1665: it was not re-produced till six years afterwards, when it appeared with alterations in ridicule of the pieces brought out in the interval, and with a correspondent change of the hero. Dryden affected to despise the satire. In the "Dedication to his Translation of Juvenal," he says, "I answered not to the 'Rehearsal,' because I knew the author sat to himself when he drew the picture, and was the very Bayes of his own farce."

An "Essay on Satire," said to be written jointly by Dryden and Lord Mulgrave, was first printed in 1679. This piece was handed about in manuscript, for some time before its publication. It contained reflections on the Duchess of Portsmouth and Lord Rochester. Anthony Wood says, that suspecting Dryden to be the author, the aggrieved parties hired three ruffians, who cudgelled the poet in Will's Coffee-house.

In 1680, a translation of "Ovid's Epistles" into English came out: two of which, together with the "Preface," were by Dryden. In the following year he published "Absalom and Achitophel;" a work of first-rate excellence as a political and controversial poem. Dr. Johnson ascribes to it "acrimony of censure, elegance of praise, artful delineation of character, variety and vigour of sentiments, happy turns of language, and pleasing harmony of numbers; and all these raised to such a height as can scarcely be found in any other English composition." In the same year "The Medal," a satire, was given to the public. This piece was occasioned by the striking of a medal, on account of the indictment against Lord Shaftesbury being thrown out, and is a severe invective against that celebrated statesman.

In 1682 Dryden published "*Religio Laici*," in defence of revealed religion against Deists, Papists, and Presbyterians. Yet soon after the accession of James the Second, he became a Roman Catholic; and in the hope of promoting Popery, was employed on a translation of "Maimbourg's History of the League," on account of the parallel between the troubles of France and those of Great Britain. This extraordinary conversion exposed him to the ridicule of the wits, and especially to the gibes of the facetious and celebrated Tom Brown.

The "Hind and Panther," a controversial poem in defence of the Romish Church, appeared 1687. The Hind represents the Church of Rome, the Panther the Church of England. The first part of the poem consists mostly of general characters and narration; which, says the author, "I have endeavoured to raise, and give it the majestic turn of heroic poetry. The second, being matter of dispute, and chiefly concerning church authority, I was obliged to make as plain and perspicuous as possibly I could, yet not wholly neglecting the numbers, though I had not frequent occasion for the magnificence of verse. The third, which has

more of the nature of domestic conversation, is, or ought to be, more free and familiar than the two former. There are in it two episodes, or fables, which are interwoven with the main design; so that they are properly parts of it, though they are also distinct stories of themselves. In both of these I have made use of the commonplaces of satire, whether true or false, which are urged by the members of one church against another." The absurdity of a fable exhibiting two beasts discoursing on theology was ridiculed in the "City Mouse and Country Mouse," a burlesque poem, the joint production of Montague, afterwards Earl of Halifax, and Prior, who then put forth the first sample of his talents. Dryden is supposed to have been engaged for the translation of "Varillas's History of Heresies," but to have dropped the design, from a feeling of his own incompetency to theological controversy. Bishop Burnet, in his "Reflections on the Ninth Book of the first Volume of M. Varillas's History," classes together that work and the "Hind and Panther," as "such extraordinary things of their kind, that it will be but suitable to see the author of the worst poem become likewise the translator of the worst history that the age has produced." Dr. Johnson supports the Bishop's hostile criticism so far as to pronounce the scheme of the work injudicious and incommodious, and to censure the absurdity of making one beast advise another to rest her faith on a pope and council: but he allows it to be written "with great smoothness of metre, a wide extent of knowledge, and an abundant multiplicity of images: the controversy to be embellished with pointed sentences, diversified by illustrations, and enlivened by sallies of invective;" and a poem imaid with such ornaments, however little worth the solid material might be, was but peevishly represented as "the worst that the age had produced." Pope, a higher authority than the honest Bishop in such matters, considered it as the most correct specimen of Dryden's versification. Malone has shown that Burnet was mistaken in attributing to our author the answer to Burnet's "Remarks on the History."

In 1688 Dryden published "*Britannia Rediviva*," a poem on the birth of the Prince afterwards known by the title of the Pretender. The poem is to be noticed only for its extravagant and ill-timed adulation, which deservedly involved the author in the disgrace and fall of his party. But even had he not so identified himself with the ejected dynasty, his conversion to Popery disqualified him for holding his place. He was accordingly dispossessed of it; and the mortification of its being conferred on an object of his confirmed dislike aggravated the pecuniary loss, which he could ill afford. Shadwell, his successor, was an old enemy, whom he had formerly stigmatised under the name of Og. In consequence of this appointment, Dryden again attacked him in a poem called "*Mac Flecknoe*:" one of the severest as well as most witty satires in the English language. The poetry of the new laureat was so indifferent, as to give ample scope for ridicule:—

"This Flecknoe found, who, like Augustus, young
Was call'd to empire, and had govern'd long;
In prose and verse, was own'd without dispute,
Through all the realms of nonsense, absolute."

Although these lines be written of Flecknoe, Shadwell is the hero of the piece, introduced as if selected by Flecknoe to succeed him on the throne of dulness. Richard Flecknoe was an Irish priest, well known about the court; but notwithstanding Cibber's assertion in his "*Lives of the Poets*," he was never poet-laureat. The above is the story told by all the biographers; but if Mr. Malone's laborious and minute researches have been pursued with his usual accuracy, they have been mistaken in the date of the publication, which he fixes in October, 1682. If this be correct, the satire must have been a sportive anticipation of an event, which its author little expected to come to pass; and not the ebullition of revenge for the loss of an honourable and lucrative employment. Taking the earlier as the true

date, we might suspect that the prophecy was fulfilled in the person of Shadwell, as a vindictive aggravation of the deposed laureat's fall. Yet it is difficult to reconcile it to probability that Dryden should have dishonoured an office which he had been holding for the last twelve years, and must then have calculated on holding for his life, by a fictitious successive inauguration of two blockheads, who "never deviated into sense."

Pope's "Dunciad," though more extended in its plan, and more diversified in its incidents, was professedly written in imitation of this poem. The leisure and pains bestowed on his performance gave the imitator the superiority in point of elaborate execution; but there are bursts of pleasantry in Mac Flecknoe, and sallies of wit and humour, equal if not superior to anything in Pope or Boileau, or perhaps in any poet excepting Horace. Dr. Joseph Warton says of it, that "in point of satire, both oblique and direct, contempt and indignation, clear diction, and melodious versification, this poem is perhaps the best of its kind in any language."

Dr. Johnson doubts whether Dryden was the translator of the "Life of Francis Xavier," by Father Bouhours, to which his name is affixed. The borrowing of popular names for title pages was very prevalent in those days, and the loan probably not without profit to the lenders.

In 1693 a translation of Juvenal and Persius appeared. The first, third, sixth, tenth, and sixteenth satires of Juvenal, and the whole of Persius, are Dryden's: also the "Dedication to Lord Dorset," a long and ingenious discourse, in which the writer gives an account of a design, which he never carried into effect, of writing an epic poem either on Arthur or the Black Prince. Lord Dorset well deserved the compliment of so masterly a dedication; for he continued to patronise the poet in the reverse of his fortunes, and allowed him an annuity equal to the salary which he had lost.

In 1694 Dryden published a prose translation of Du Fresnoy's "Art of Painting," with a Preface, exhibiting a parallel between painting and poetry. Pope addressed a copy of verses to Jervas, the painter, in praise of this work.

The most laborious of Dryden's works, the translation of Virgil, was given to the world in 1697. The "Pastorals" were dedicated to Lord Clifford, the "Georgics" to Lord Chesterfield, and the "Æneid" to Lord Mulgrave: an economical and lucrative combination of flattery, which the wits suffered not to pass unnoticed. The translation had an extensive sale, and has since passed through many editions. Like most of Dryden's longer productions, it has many careless passages, which do not well accord with an original so remarkable for finish and correctness; but it still stands its ground, and is a stock-book in the face of the more careful and perhaps more scholarlike performances of Warton, Sotheby, and Pitt.

Besides the original pieces and translations already mentioned, Dryden wrote many others, the most important of which were published in six volumes of *Miscellanies*, to which he was the principal contributor. They consist of translations from the Greek and Latin poets; epistles, prologues, and epilogues; odes, elegies, epitaphs, and songs. "Alexander's Feast, an ode for Saint Cecilia's Day," displays one of the highest flights within the compass of lyric poetry. Dryden, although no lover of labour, is said to have devoted a fortnight to this masterpiece. Yet the poetic fervour is so supported throughout, that it reads as if struck off at a heat; so much so, that the few negligences which escaped the enthusiasm of the writer are scarcely ever noticed. Dr. Johnson, seldom carried beyond the wariness of criticism by the inspiration of his author, did not discover that some of the lines are without correspondent rhymes, till after an acquaintance with it of many years. The splendour of this poem eclipsed that of his first ode for Saint Cecilia's Day, which would have fixed the fame of any other poet. In "Alexander's Feast" the versification is brilliantly

worked up, and ably varied, according to the rapid transitions of the subject; the language is natural though elevated, and the sentiments are suited to the age and occasion. Had Dryden never written another line, his name would yet be as undying as the tongue in which he wrote. His fables in English verse from Homer, Ovid, Boecaccio, and Chaucer, were his last work; they were published in 1698. The preface gives a critical account of the authors from whom the Fables are translated. In this work he furnished us with the first example of the revival of ancient English writers by modernising their language. Yet those readers who can master Chaucer's phraseology, and have an ear so practised as to catch the tone of his verse, will like him better in the simplicity of his native garb, than in the elaborate splendour of his borrowed costume.

Dryden was a voluminous writer in prose as well as in verse, and quite as great a master of the English language in the former as in the latter. His performances in prose consist of Dedications, Prefaces, and Controversial Pieces; the Lives of Plutarch and Lucian, prefixed to the translation of those authors by several hands; the Life of Polybius, prefixed to the translation of that historian by Sir Henry Shears; and the Preface to Walsh's "Dialogue concerning Women."

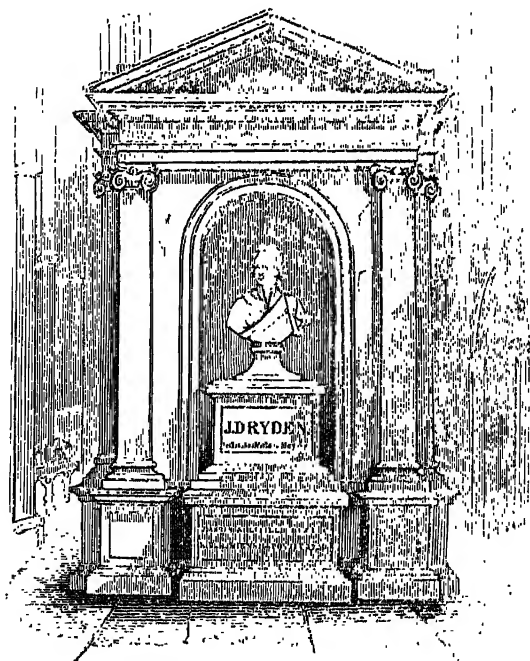
Dryden died on the 1st of May, 1701, and was buried in Westminster Abbey. He married Lady Elizabeth Howard, daughter to the Earl of Berkshire. He had three sons by this lady; Charles, John, and Henry. They were all educated at Rome, where John died of a fever. He translated the fourteenth satire of Juvenal, and was author of a comedy. Charles translated the seventh satire. There is a confused story respecting some vexatious and tumultuary incidents occurring at Dryden's funeral, which rests on no satisfactory authority; and, even if true, would occupy more room in the detail, than would square either with our limits or its own importance.

Dryden was the father of English criticism; and his "Essay on Dramatic Poetry" is the first regular and judicious treatise in our language on the art of writing. Although, after so many valuable discourses have been delivered to the public on the same subject during the century and a half which has elapsed since his original attempts, his prose works may now be read more for the charm of their pure idiomatic English, than for their novelty or instructive nature, yet the merits of a discoverer must not be underrated because his discoveries have been extended, or his inventions improved upon. Before his time, those who wished to arrive at just principles of taste, or a rational code of criticism, if they were unacquainted with the works of the ancients and the modern languages of Italy and France, had no guides to lead them on their way. Dryden communicated to his own learning, which, though not deep nor accurate, was various and extensive, the magic of his style and the popular attraction of his mother-tongue: the "Spectator" followed his lead, in essays less diffusive, and therefore more within the reach of the million: in our day, such is the accumulation of material, and so cheap and copious the power of circulating knowledge, that the poorest man who can read may inform his mind on subjects of general literature, to the enlargement of his understanding, and the improvement of his morals. But we must not forget our obligations to those who began that board, whence we have the privilege of drawing at will.

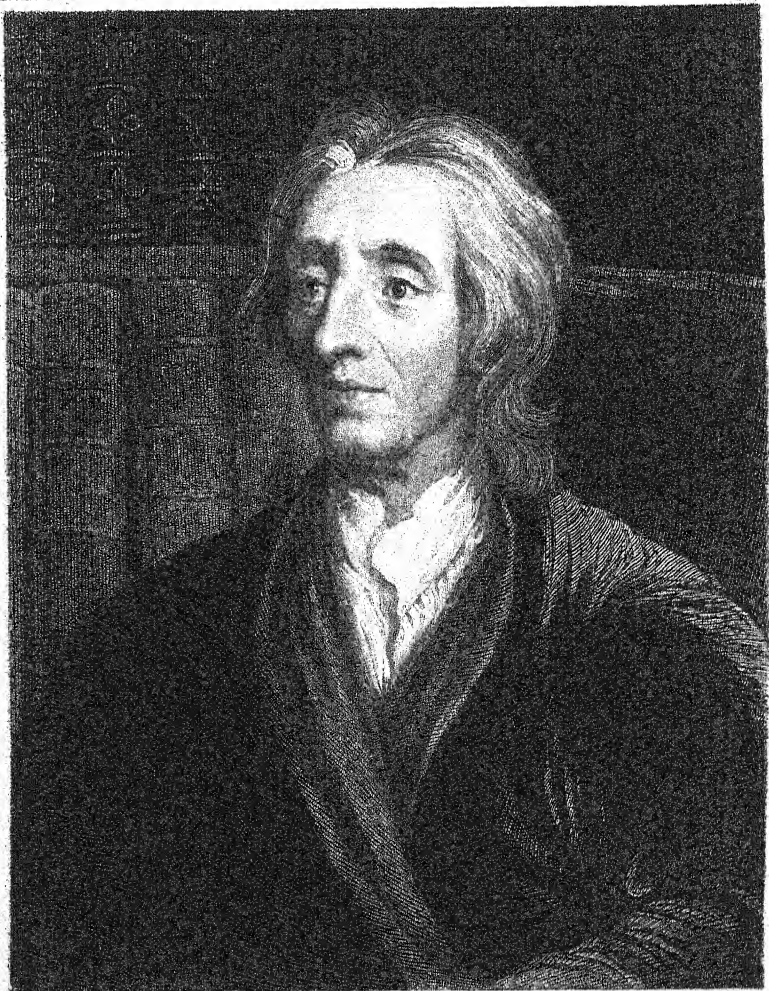
With respect to those prose works of our author which are devoted to controversy, their interest has quite passed away, farther than as they may evince his powers in argument, or command of language. Dr. Johnson gives a just estimate of his general character. "He appears to have a mind very comprehensive by nature, and much enriched with acquired knowledge. His compositions are the effects of a vigorous genius, operating upon large materials."

Dryden's works have been constantly before the public, in various shapes and successive

editions. Those best deserving a place in the library are, his "Prose Works" in four volumes, edited by Mr. Malone; his "Poetical Works" in four volumes, with notes by Dr. Joseph Warton, and his son, the Rev. John Warton; and the whole of his Works in eighteen volumes octavo, by Sir Walter Scott. The earlier authorities for his Life are Wood's "*Atque Oxonienses*;" the "*Biographia Britannica*;" and a Life by Derrick, poorly executed, prefixed to Toulson's edition, in 1760. Johnson's admirable Essay on this subject is in the hands of every reader, and is one of the most masterly among his "*Lives of the Poets*." He was peculiarly well qualified to appreciate a writer in whom, to use his own words, "strong reason rather predominated than quick sensibility." Scott also has written a copious Life, occupying the first volume of his edition of Dryden's Works.



[Monument of Dryden, in Westminster Abbey.]



Engraved by J. Egothelstein

LOCKE.

*From the original Picture by Sir G. Kneller
in the Hall of Christ Church, Oxford.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Printed and Sold by W. & A. K. Orr & Co. London.

LOCKE.

JOHN LOCKE was born August 29, 1632, at Wrington, a village of Somersetshire, about eight miles from Bristol. He was the eldest of two sons of John Locke, a man of some property, who had been bred to the law, but became afterwards a captain under Cromwell. In those turbulent times he met with losses which diminished his fortune, and he left an inconsiderable inheritance to his son. Locke received his education at Westminster School, and Christ Church, Oxford. While an undergraduate he was chosen to write a welcome on the occasion of a visit which Cromwell paid to that University, just after the conclusion of his peace with the Dutch. This he did in a laudatory copy of verses in English and Latin, comparing the great Protector to Julius for warlike, and to Augustus for peaceful accomplishments. This and some Latin verses, prefixed to a work of Sydenham's, are Locke's only poetical attempts. There is little merit in either. He was a great admirer of the meagre verse of Sir Richard Blackmore, which is no great evidence of his poetical taste. Between the degrees of Bachelor and Master of Arts he was elected Student of his College. From that time he applied himself diligently, for many years, to the study of medicine, without, however, practising it as a matter of gain. The weakness of his health probably gave this turn to his thoughts: his brother died of consumption; and he himself was apprehensive through life of falling a victim to the same disease. In 1664 he went abroad as secretary to Sir W. Swan, envoy to the court of Brandenburg; and on his return to Oxford the year following, he applied himself to the discovery of the effects of the air on the human frame. His first work, published in 1667, was a register of the variations in the atmosphere, determined between certain periods by the common instruments, as a supplement to a work by Boyle.

He was amusing himself with such inquiries, when one of the slight but important accidents of life brought him an acquaintance, whose influence determined his future course. A friend, being obliged to take a journey, desired Locke to make his excuses to Lord Ashley (afterwards Earl of Shaftesbury) for not having procured for him some mineral waters against his arrival in Oxford. When Lord Ashley did arrive, Locke carried this message to him. They were mutually pleased with each other, and this acquaintance speedily grew up into a strict friendship. Locke's advice determined Lord Ashley to submit to a surgical operation, by which, it is said, the life of the patient was saved; and he was received into the house, and practised his profession in the family and amongst a few private friends of his noble patron. While living in this way, his thoughts were turned into the channel of politics by the advice of his new associates; and, taking up that study earnestly, he was soon able to advise and assist Ashley in all his plans of state, becoming at the same time the referee of his private affairs. This warm friendship is singular, considering the purity of Locke's life and the notoriously bad character, public and private,

of his noble patron. But the latter was an eloquent orator, and an admirable talker; and it was probably this latter quality which attached Locke so much. He had so great an esteem for good conversation, as to give it a first place in the formation of a man's mind, calling books the raw material, and social talk, with meditation, the true architects of our mental constructions. In 1668 Locke attended the Earl and Countess of Northumberland to France. But some accident caused him soon to return to his old residence with Shaftesbury, for whom he drew up the fundamental laws of Carolina, which had just been granted to him and other lords. Two of the articles of this settlement gave great offence to the clergy, and were expunged. They are remarkable, and should be mentioned. One was, "That no man that doth not acknowledge a God, and that God publicly worshipped, should be a freeman or inhabitant of Carolina." The other was a proposition, that any seven persons agreeing in a form of worship should be esteemed a church, and be supported by the state. The Church of England, however, was alone established in that colony. In 1671 Locke began to form his great "Essay on the Human Understanding;" but his engagements with Shaftesbury prevented its immediate completion. The year following, his patron becoming Chancellor, Locke was made secretary of presentations, which office he speedily lost on the partial disgrace of the Earl, who, still remaining President of the Board of Trade, appointed him secretary to a commission of inquiry into the state of trade, and the colonial plantations. This office he also lost in the same manner, upon Lord Shaftesbury's total disgrace in 1674.

Having retained his studentship, Locke then retired to Oxford, partly for his health's sake, and partly to pursue his old medical studies. He took the degree of Bachelor of Medicine in this year. It appears that he continued to pay some attention to these studies until an advanced age; for in 1697 he communicated to the Royal Society the history of a curious case which he had seen at the great hospital of *La Charité*, during his residence in Paris. In 1675, in hope of obtaining relief from an asthmatical complaint, he went to Montpellier. There was also another reason for this journey. He had just published an anonymous pamphlet for Shaftesbury, blaming the conduct of the House of Lords in the matter of the Test Act, containing a vehement abuse of the bishops, and of what he called their favourite doctrine, "the divine right" of kings and priests. This pamphlet does not appear in the folio edition of his works; it was anonymous, like most of his other productions. The odium consequent upon it made his absence from England expedient, if not necessary. During his stay abroad Locke kept a journal of what he saw, did, and thought. In it we find the heads of many of his future works, which are very concise and valuable; but the narrative is dry, and the attempts at humour not very successful: he seems however to have been as observant of what relates to the external world, as he was of the intellectual. In 1679, Shaftesbury, on being made President of the Council, summoned Locke to England. But the old statesman's favour was short-lived: he was committed to the Tower in July, 1681, and soon after his release retired to Holland, where he died in January, 1683. Locke accompanied him, and continued his faithful services until death. For seventeen years he had been Shaftesbury's constant partisan and adviser; and the odium attached to that nobleman clung to himself, and prevented his return to England for many years. In 1683 he was reported by the English envoy at the Hague to be on terms of intimacy with the malcontents in Holland; upon which the secretary (Sunderland) wrote to Dr. Fell, the Dean of Christ Church, ordering his expulsion from college. This mandate was not immediately complied with: the Dean declared that for many years he had watched the conduct of Locke, and even tried to entrap him into an exposure of his political sentiments, but had always found him too wary. He allowed Locke time to come and defend himself, which he would not do, and then expelled him from his studentship.

On the accession of James II., William Penn, the Quaker of Pennsylvania, being in

some favour with the King, would have procured a pardon for Locke, but he refused the offer, through a friend, as having been guilty of no crime. In May, 1685, the English ambassador demanded him of the States-General, on the pretext that he was concerned in the unsuccessful expedition of the Duke of Monmouth. It is supposed that he owed this bad turn partly to the malice of the envoy himself, as his name did not appear in the list of those required which was sent from England. He neither liked the person nor the invasion of the duke, and was at Utrecht when the armament of that unfortunate nobleman sailed from the Texel. Locke was not given up, but was obliged to hide himself for about a year in the house of his friend M. Veen, at Amsterdam, receiving assurance from the local authorities that timely warning should be given him of pressing danger. He was obliged to conceal himself so closely as only to take his exercise during the night. It is probable that the real cause of this persecution was his first letter on Toleration, written in Latin about this time, and addressed to his friend Limborch, the sentiments of which were peculiarly offensive to the English court.

Locke had now time to attend to his own affairs, being no longer taken up with those of a patron. He busied himself in the completion of his "Essay concerning Human Understanding," which was not, however, printed till 1689. The extracting of passages from various works for reviewal in Le Clerc's literary journal, the "*Bibliothèque Universelle*," the formation and continuation of a small society for the weekly discussion of all subjects, the members of which were his friends Le Clerc, Limborch, Guenelon, and others, and the abridgment of his Essay, served to fill up his time during the remainder of his stay in Holland. In 1689 he published a second letter on Toleration, and early in the same year returned to his native country in the fleet which conducted the Princess of Orange to the throne of England. The Revolution had completely changed the face of affairs in Locke's favour; he was considered a martyr to its principles, and was esteemed accordingly by its authors. On his return he immediately petitioned William to cause him to be reinstated in his studentship; but the College refused to restore him, offering at the same time to make him a supernumerary student. This he would not accept; because he felt it not to be a full reparation of the injustice he had suffered. He allowed the matter to drop.

If Locke had been ambitious, his path to political advancement was now open. William offered him the ambassadorship to the Imperial Court, or to that of Brandenburg. He refused both these high appointments; but accepted a Commissionership of Appeals from his friend Lord Mordaunt, afterwards Earl of Peterborough. This office was worth only £200 a year. His friends Sir Francis and Lady Masham (a daughter of the celebrated Cudworth) prevailed on him to take apartments in their house at Oates in Essex; between which place and his office in London he spent the remainder of his life. In 1690 Locke published his "*Treatise on Civil Government*." The folio edition of his Essay, and a Letter on Education, appeared in the latter part of the same year. In 1692 he produced a third Letter on Toleration. The state of the coinage being a subject of great importance at that time, he took it into consideration, and published "*Certain Thoughts on the State of English Silver Money, &c.*," in a letter to a member of Parliament. This treatise was thought so good, that when the matter was inquired into by the government, Locke was consulted, and his advice taken with respect to the new coinage. In consequence of this important assistance, he received from William III. a Commissionership of Foreign Trade and Plantations, the value of which was £1,000 a year. The King was exceedingly desirous of a comprehension with the Dissenters, and to forward his views Locke wrote his "*Reasonableness of Christianity*." This book involved him in a religious controversy with Dr. Edwards, who attacked its opinions in his "*Socinian Unmasked*," to which Locke

replied by two vindications, each of them longer than the original work. No sooner had he finished this labour than he was called upon to encounter a fresh and more able antagonist. Toland and some other Unitarians having turned to their own use some of the arguments in Locke's Essay, Dr. Stillingfleet, the learned Bishop of Worcester, confounded Locke with that party. In his defence of the doctrine of the Trinity the Bishop severely censured various passages of Locke's great work, as tending to subvert some of the fundamental doctrines of Christianity; Locke replied, and there was an alternation of answers between them till the Bishop's death. That event took place soon after Locke's third answer, which was the last thing he ever published. These replies of Locke are reputed to be most finished specimens of a grave and subtle irony, too refined perhaps to be generally perceived by the uninitiated eye.

In 1700, Locke's weak state of health induced him to retire from public life. He resigned his situation in a personal interview with the King, giving no previous notice of his intention to the conductors of the government, and refusing the pension which his master wished him to accept. He took up his residence at Oates, where he passed the remainder of his life in reading and contemplating the Scriptures. He often regretted that he had not more occupied himself in this study. The piety of his latter years was without formality or ostentation, not arising from that sense of disappointment, or irksomeness for want of employment, which often leads men to seek refuge in a late devotion. Neither Locke's mental nor bodily senses failed him to his last moments, though the year before his death was passed in extreme weakness. On taking the sacrament he declared, "that he was in peace with all men, and in sincere union with the Church of Christ, by whatever name distinguished." The affectionate attentions of Lady Masham softened the pain of his last illness, and he died gently in his chair while she was reading to him one of the Psalms of David, October 28, 1704, in his seventy-third year. He died, unmarried, from the natural decay of an originally weak constitution. He was buried in the churchyard at High Laver, near Oates, under a decent monument. His epitaph had been written some years before, by himself, in Latin.* He left behind him many unpublished works, among which his "Conduct of the Understanding" stands highest. "An Examination of Malebranche's opinion of seeing all things in God;" "A Discourse of Miracles;" "Part of a Fourth Letter on the subject of Toleration;" some imperfect memorial sketches of the life of the Earl of Shaftesbury; "A new Method for a Common-place-book;" and "Paraphrases of several of the Epistles of St. Paul," make up the list of his posthumous works, almost all of which were translated into French by Le Clerc and others, and appeared (together with those published by himself) in three folio volumes, not many years after his death. A great many of his letters to his friends Molyneux and Limborch are also published in this edition. There remain many more which have been given to the world by various hands, addressed to the Earl of Peterborough, Dr. Mapletost, &c., and to Newton. In Lord King's "Life of Locke," his correspondence with the latter is given at full length, and is very curious,—chiefly relating to subjects they were both engaged in, the prophecies and miracles.

That which has assured to Locke imperishable fame is the "Essay concerning Human Understanding." This great work, however, met with considerable obloquy at first: the heads of colleges at Oxford even endeavoured to prevent its being read in their University. The Essay is in the hands of all; the writings of its opponents, comparatively speaking,

* "Siste, viator; juxta situs est J. L. Si qualis fuerit rogas, mediocritate sua contentum se vixisse respondet. Literis innutritus eousque tantum profecit ut veritati unica studeret. Hoc ex scriptis illius discis; quæ, quod de eo reliquum est, majori fide tibi exhibebunt, quam epitaphii suspecta elogia. Virtutes si quas habuit, minores sane quam quas sibi laudi, tibi in exemplum proponeret. Vitia una sepeliuntur. Morum exemplum si quæras, in evangelio habes (vitiis utinam nusquam), mortalis certe quod proxit hic et ubique. Natum . . . Mortuum . . . Memorat hac tabula brevi et ipsa interitura."

are forgotten. It will be generally admitted, that in it Locke laid the foundation of modern metaphysical philosophy.

Two of Locke's chief works, the "Treatise on Civil Government," and "Essay on Education," are more capable of a short analysis. The former may be taken as an expression of his own opinions in defence of the Revolution. It is divided into two parts. The first contains an exposure of the fallacies of Sir Robert Filmer's "Patriarcha," arguing that Adam had not such natural or gifted right of dominion as Filmer pretends; that if he had, his heirs had not; that if they had, yet there is no general law, divine or human, which determines the right of succession, much less of bearing rule; lastly, that if such right had been determined, yet the eldest line from Adam being unknown, no man can pretend more than another to that right of inheritance; consequently, that some other source of political power must be found than "Adam's private dominion and paternal jurisdiction." Locke proceeds in the second part to declare his opinion as to what this other source may be. He argues, that originally the executive power was in the hands of each individual; but, by mutual consent, for mutual benefit, as men grew into societies, political power was created, and given to persons chosen from the whole body by the major part of such societies. He protests against absolute power, as not expressing the will of the majority; but defends prerogative, as a discretionary power lodged in the hands of the executive government. He maintains that this compact must be held sacred, but reverts to the society if its duration was declared temporary, or upon the misconduct of rulers or delegates. When forfeited, the will of the society may create new forms of government; or, under the old form, continue it in other hands.

The "Essay on Education" is expressly for the use of gentlemen, since, "if that class be properly tended the rest will follow of course." The child, he says, should have much air and exercise, should be accustomed to little sleep and early habits. That superstitious terrors, and the frequent use of the rod should be carefully avoided; that the boy should be used to suffer pain gradually, to harden him, but not as a punishment; that the parents' authority should be perfect over the child, and be gradually taken off, till the relation between them becomes a confiding friendship; that particular attention be paid to his manners, so that his courage, learning, wit, pliancy, and good-nature, do not turn to brutality, pedantry, buffoonery, rusticity, and fawning. He says, that the child's curiosity should be encouraged; that he should learn by games, and his attainments never be forced; that he should not be left to flounder in difficulties, but helped through them. Locke prefers a careful tutor to a public school: he says that a boy stands a better chance of being both virtuous and well-bred under the care of the former. What he should know is Latin, Greek, a little mathematics, how to keep accounts; the less of logic the better; he should write a good hand; and a virtuous youth so bred, "one may turn loose into the world with great assurance that he will find employment and esteem everywhere." He further recommends that the boy should travel between the ages of eight and sixteen, rather than between sixteen and twenty-one; and that when he comes of age he had better not marry according to the usual custom, but wait some years, that his children "may not tread too closely on his heels."

The habit of Locke's mind was perhaps originally severe; but from constant social intercourse with men of all characters and opinions, was rendered mild and equable. Nothing seems to have provoked him into a loss of temper so much as being forced into argument with professed logicians. He calls the logical method taught at Oxford an ill, if not the worst, way of acquiring knowledge and seeking truth. He was fond of the society of children, and would enter into the enjoyments of riper youth with facility. He was entrusted by his patron with the education and marriage of his son, who was the father

of the author of the "Characteristics." The latter nobleman (the third Earl of Shaftesbury) owed much to Locke's care, and was his eulogist.

Locke was of a cautious, if not timid disposition. This appears from many of his letters, and may be inferred from the anonymous publication of most of his writings. His weak health, the political persecution to which he was exposed during great part of his life, and the discipline to which he was subjected in childhood, which was strict and severe, in some measure account for this failing. His friendships were very steady; witness his close adherence to his patron Shaftesbury. Sydenham's contemporary and friendly character of Locke is remarkable; he says, in a prefatory letter to one of his works, that "if we consider his genius, his penetrating and exact judgment, and the strictness of his morals, he has scarcely any superior, and few equals now living."



[Reverse of a French Medal of Locke.]



Engraved by W. Hall

SIR CHRISTOPHER WREN.

*From the original picture by Sir A. Kneller,
in the possession of the Chapel Library.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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WREN.

CHRISTOPHER WREN, the most celebrated of British architects, was born at East Knoyle, in Wiltshire, October 20, 1632. His father was Rector of that parish, Dean of Windsor, and Registrar of the Order of the Garter: his uncle, Dr. Matthew Wren, was successively Bishop of Hereford, of Norwich, and of Ely; and was one of the greatest sufferers for the royal cause during the Commonwealth, having been imprisoned nearly twenty years in the Tower without ever having been brought to trial. The political predilections of Wren's family may be sufficiently understood from these notices; but he himself, although his leaning probably was to the side which had been espoused by his father and his uncle, seems to have taken no active part in state affairs. The period of his long life comprehended a series of the mightiest national convulsions and changes that ever took place in England—the civil war—the overthrow of the monarchy—the domination of Cromwell—the Restoration—the Revolution—the union with Scotland—and, finally, the accession of a new family to the throne; but we do not find that in the high region of philosophy and art in which he moved, he ever allowed himself to be either withdrawn from or interrupted in his course by any of these great events of the outer world.

His health in his early years was extremely delicate. On this account he received the commencement of his education at home under the superintendence of his father and a domestic tutor. He was then sent to Westminster School, over which the celebrated Busby had just come to preside. The only memorial which we possess of Wren's schoolboy days is a dedication in Latin verse, addressed by him to his father in his thirteenth year, of an astronomical machine which he had invented, and which seems from his description to have been a sort of apparatus for representing the celestial motions, such as we now call an orrery. His genius is also stated to have displayed itself at this early age in other mechanical contrivances.

In 1646 he was sent to Oxford, and entered as a gentleman commoner at Wadham College. Of his academical life we can say little more than that it confirmed the promise of his early proficiency. He was especially distinguished by his mathematical acquirements, and gained the notice and acquaintance of many of the most learned and influential persons belonging to the university. Several short treatises and mechanical inventions are assigned to this period of his life: but as these have long ceased to interest any but curious inquirers into the history of literature or science, we can only indicate their existence, and refer to other and more comprehensive works. In 1650 Wren graduated as Bachelor of Arts. He was elected Fellow of All Souls on the 2nd of November, 1653, and took the degree of Master of Arts on the 12th of December in the same year. Of the subjects which engaged his active and versatile mind at this time, one of the chief was the science of Anatomy; and he is, on apparently good grounds, thought to have first suggested and tried the interesting

experiment of injecting liquids of various kinds into the veins of living animals,—a process of surgery, which, applied to the transfusion of healthy blood into a morbid or deficient circulation, has been revived, not without some promise of important results, in our own day. Another subject which attracted much of his attention was the Barometer; but he has no claim whatever, either to the invention of that instrument, or to the detection of the great principle of physics, of which it is an exemplification. The notion which has been taken up of his right to supplant the illustrious Torricelli here, has arisen merely from mistaking the question with regard to the causes of the fluctuations in the height of the barometrical column, while the instrument continues in the same place, for the entirely different question as to the cause why the fluid remains suspended at all; about which, since the celebrated experiments of Pascal, published in 1647, there never has been any controversy. It was the former phenomenon only which was attributed by some to the influence of the moon, and which Wren and many of his contemporaries exercised their ingenuity, as many of their successors have done, in endeavouring to explain.

In carrying on these investigations and experiments, Wren's diligence was stimulated and assisted by his having been admitted a member, about this period, of that celebrated association of philosophical inquirers, out of whose meetings, begun some years before, eventually arose the Royal Society. But, like several others of the more eminent members, he was soon removed from the comparative retirement of Oxford. On the 7th of August, 1657, being then only in his twenty-fifth year, he was chosen to the Professorship of Astronomy in Gresham College. This chair he held till the 8th of March, 1661, when he resigned it in consequence of having, on the 31st of January preceding, received the appointment of Savilian Professor of Astronomy at Oxford. On the 12th of September, 1661, he took his degree of Doctor of Civil Law at Oxford, and was soon after admitted *ad eundem* by the sister university. During all this time he had continued to cultivate assiduously the various branches of mathematical and physical science, and to extend his reputation both by his lectures and by his communications to the "Philosophical Club," as it was called, which, in 1658, had been transferred to London, and usually met on the Wednesday of every week at Gresham College, in Wren's class-room, and, on the Thursday, in that of his associate Rooke, the Professor of Geometry. The longitude, the calculation of solar eclipses, and the examination and delineation of insects and animalcules by means of the microscope, may be enumerated among the subjects to which he is known to have devoted his attention. On the 15th of July, 1662,* he and his associates were incorporated under the title of the Royal Society; and Wren who drew out the preamble of the charter, bore a chief part in the effecting of this arrangement.

The future architect of St. Paul's had already been called upon to devote a portion of his time to the professional exercise of that art from which he was destined to derive his greatest and most lasting distinction. Sir John Denham, the poet, had on the Restoration been rewarded for his services by the place of Surveyor of the Royal Works; but although, in his own words, he then gave over poetical lines, and made it his business to draw such others as might be more serviceable to his Majesty, and he hoped more lasting, it soon became apparent that his genius was much better suited to "build the lofty rhyme" than to construct more substantial edifices. In these circumstances Wren, who was known among his other accomplishments to be well acquainted with the principles of architecture, was sent for, and engaged to do the duties of the office in the capacity of Denham's assistant or deputy. This was in the year 1661. It does not appear that for some time he was employed in any work of

* In the "Life of Boyle" this event is stated to have occurred in 1663. A second charter was granted to the Society, in that year, on the 22nd of April.

consequence in his new character; and in 1663 it was proposed to send him out to Africa, to superintend the construction of a new harbour and fortifications at the town of Tangier, which had been recently made over by Portugal to the English Crown, on the marriage of Charles with the Infanta Catherine. This employment he wisely declined, alleging the injury he apprehended to his health from a residence in Africa. Meanwhile, the situation which he held, and his scientific reputation, began to bring him something to do at home. Sheldon, Archbishop of Canterbury, who was Chancellor of the University of Oxford, had resolved to erect at his own expense a new theatre, or hall, for the public meetings of the University; and this building Wren was commissioned to design. The Sheldonian Theatre, celebrated for its unrivalled roof of eighty feet in length by seventy in breadth, supported without either arch or pillar, was Wren's first public work, having been begun this year, although it was not finished till 1668. About the same time he was employed to erect a new chapel for Pembroke College, in the University of Cambridge, to be built at the charge of his uncle, the Bishop of Ely.

But while he was about to commence these buildings, he was appointed to take a leading part in another work, which ultimately became the principal occupation of the best years of his life, and enabled him to afford to his contemporaries and to posterity by far the most magnificent display of his architectural skill and genius. Ever since the Restoration, the repair of the Metropolitan Cathedral of St. Paul's, which during the time of the Commonwealth had been surrendered to the most deplorable desecration and outrage, had been anxiously contemplated; and on the 18th of April, 1663, letters patent were at length issued by the King, appointing a number of Commissioners, among whom Wren was one, to superintend the undertaking. Under their direction a survey of the state of the building was taken, and some progress was made in the reparation of its most material injuries, when, after the sum of between three and four thousand pounds had been expended, the great fire, which broke out on the night of Sunday, the 2nd of September, 1666, on the following day reduced the whole pile to a heap of ruins.

A considerable part of the year before this Wren had spent in Paris, having proceeded thither, it would seem, about Midsummer, 1665, and remained till the following spring. The object of his visit was to improve him self in the profession in which he had embarked, by the inspection and study of the various public buildings which adorned the French capital, where the celebrated Bernini was at this time employed on the Louvre, with a thousand workmen under him, occupied in all the various departments of the art, and forming altogether, in Wren's opinion, probably the best school of architecture to be then found in Europe. He appears accordingly to have employed his time, with his characteristic activity, in examining everything deserving of attention in the city and its neighbourhood; and lost no opportunity either of making sketches of remarkable edifices himself, or of procuring them from others, so that, as he writes to one of his correspondents, he hoped to bring home with him almost all France on paper. The terrible visitation, which a few months after his return laid half the metropolis of his native country in ashes, opened to him a much wider field whereon to exercise the talent which he had been thus eager to cultivate and strengthen by enlarged knowledge, than he could, while so engaged, have expected ever to possess. He was not slow to seize the opportunity; and while the ashes of the city were yet alive, drew up a plan for its restoration, the leading features of which were a broad street running from Aldgate to Temple Bar, with a large square for the reception of the new cathedral of St. Paul; and a range of handsome quays along the river. The paramount necessity of speed in restoring the dwellings of a houseless multitude prevented the adoption of this project; and the new streets were in general formed nearly on the line of the old ones. But they were widened and straightened, and the houses were built of brick instead of wood.

Soon after the fire, Wren was appointed Surveyor-General and principal Architect for rebuilding the parish churches; and on the 28th of March, 1669, a few days after the death of

Sir John Denham, he was made Surveyor-General of the Royal Works, the office which he had for some time executed as deputy. On the 30th of July he was unanimously chosen Surveyor-General of the repairs of St. Paul's (another office which Denham had also held) by the commissioners appointed to superintend that work, of whom he was himself one. At first it was still thought possible to repair the cathedral; and a part of it was actually fitted up as a temporary choir, and service performed in it. After some time, however, it became evident that the only way in which it could ever be restored was by rebuilding the whole from the foundation. Before the close of the year 1672 Wren had prepared and submitted to the King different plans for the new church; and his Majesty having fixed upon the one which he preferred, a commission for commencing the work was issued on the 12th of November, 1673. On the 20th of the same month, Wren, who had been re-appointed architect for the work, and also one of the commissioners, was knighted at Whitehall, having resigned his professorship at Oxford in the preceding April.

During the space of time which had elapsed since the fire, the Surveyor-General of Public Works had begun or finished various minor buildings connected with the restoration of the city, and also some in other parts of the kingdom. Among the former may be mentioned the fine column called the Monument; the church of St. Mary-le-bow in Cheapside, the spire of which is considered the most beautiful he ever constructed, and a masterpiece of science, both begun in 1671, and finished in 1677; and the church of St. Stephen's, Wallbrook, begun in 1672, and finished in 1679, the interior of which is one of the most exquisite specimens of architectural art which the world contains, and has excited, perhaps, more enthusiastic admiration than anything else that Wren has done.

The design which Wren had prepared for the new Cathedral, and which had been approved by the King, being that of which a model is still preserved in an apartment over the Morning-Prayer Chapel, did not in some respects please the majority of his brother-commissioners, who insisted that, in order to give the building the true cathedral form, the aisles should be added at the sides as they now stand, although the architect is said to have felt so strongly the injury done by that alteration, that he actually shed tears in speaking of it. This difficulty, however, being, at length settled, his Majesty, on the 14th May, 1675, issued his warrant for immediately commencing the work; and accordingly, after a few weeks more had been spent in throwing down the old walls and removing the rubbish, the first stone was laid by Sir Christopher, assisted by his master-mason, Mr. Thomas Strong, on the 21st of June. From this time the building proceeded steadily till its completion in 1710; in which year the highest stone of the lantern on the cupola was laid by Mr. Christopher Wren, the son of the architect, as representing his venerable father, now in the seventy-eighth year of his age.

The salary which Sir Christopher Wren received as architect of St. Paul's was only £200 a year. Yet in the last years of his superintendence a moiety of this pittance was withheld from him by the Commissioners, under the authority of a clause which they had got inserted in an act of parliament entitling them to keep back the money till the work should be finished, by way of thereby ensuring the requisite expedition in the architect. Even after the building had been actually completed, they still continued, on the same pretence, to refuse payment of the arrears due, alleging that certain things yet remained to be done, which, after all objections and difficulties interposed by themselves alone prevented from being performed. Like his great predecessor, Michael Angelo, Wren was too honest and zealous in the discharge of his duty not to have provoked the enmity of many persons who had their private ends to serve in the discharge of a great public duty. He was at last obliged to petition the Queen on the subject of the treatment to which he was subjected; but it was not till after a

struggle of some years that he succeeded in obtaining redress. The faction by whom he was thus opposed even attempted to blacken his character by a direct charge of speculation, or at least of connivance at that crime, in a pamphlet entitled "Frauds and Abuses at St. Paul's," which appeared in 1712, and in reference to which Sir Christopher deemed it proper to appeal to the public in an anonymous reply published the year after, wherein he vindicated himself triumphantly from the aspersions which had been thrown upon him.

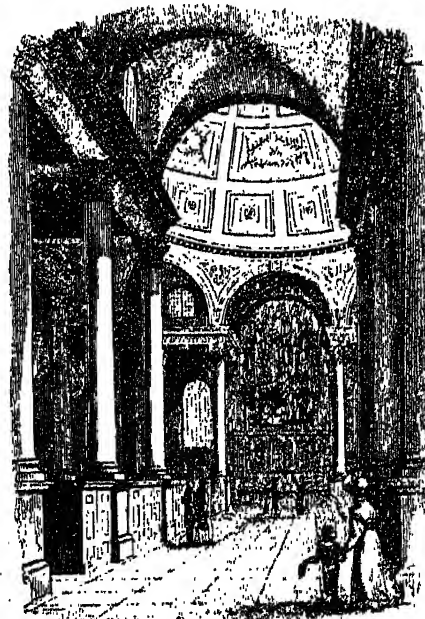
The other architectural works which he designed and executed during this period, both in London and elsewhere, are far too numerous to be mentioned in detail. Among them were the parish church of St. Bride, in Fleet Street, which was finished in 1680, and the beautiful spire of which, originally two hundred and thirty-four feet in height, has been deemed to rival that of St. Mary-le-Bow; the church of St. James, Westminster, finished in 1683, a building in almost all its parts not more remarkable for its beauty than for its scientific construction; and of which the roof especially, both for its strength and elegance, and for its adaptation to the distinct conveyance of sound, has been reckoned a singularly happy triumph of art; and the church of St. Andrew, Holborn, a fine specimen of a commodious and an imposing interior: besides many others of inferior note. In 1696 he commenced the building of the present Hospital at Greenwich, of which he lived to complete the greater part. This is undoubtedly one of the most splendid erections of our great architect. Among his less successful works may be enumerated Chelsea Hospital, begun in 1682, and finished in 1690, a plain, but not an inelegant building; his additions to the Palace of Hampton Court, carried on from 1690 to 1694, which are certainly not in the best taste; and his repairs at Westminster Abbey, of which he was appointed Surveyor-General in 1698. In his attempt to restore and complete this venerable edifice, his ignorance of the principles of the Gothic style, and his want of taste for its peculiar beauties, made him fail perhaps more egregiously than on any other occasion. In 1679 he completed the Library of Trinity College, Cambridge, one of the most magnificent of his works; and in 1683, the Chapel of Queen's College, and the Ashmolean Museum, at Oxford. The same year he began the erection of the extensive pile of Winchester Castle, originally intended for a royal palace, but now used as a military barrack. To these works are to be added a long list of halls for the city companies, and other public buildings, as well as a considerable number of private edifices. Among the latter was Marlborough House, Pall Mall. Indeed scarcely a building of importance was undertaken during this long period which he was not called upon to design or superintend. The activity both of mind and body must have been extraordinary, which enabled him to accomplish what he did, not to speak of the ready and fertile ingenuity, and the inexhaustible sources of invention and science he must have possessed, to meet the incessant demands that were made for new and varying displays of his contriving skill. It appears, too, in addition to all this, that the duties imposed upon him by his place of Surveyor of Public Works, for which he only received a salary of £100 a year, were of an extremely harassing description, and must have consumed a great deal of his time. Claims and disputes as to rights of property, and petitions or complaints in regard to the infringement of the building regulations in every part of the metropolis and its vicinity, seem to have been constantly submitted to his examination and adjudication; and Mr. Elmes has printed many of his reports upon these cases from the original manuscripts, which afford striking evidence both of the promptitude with which he gave his attention to the numerous calls thus made upon him, and of the large expenditure of time and labour they must have cost him.

The long series of years during which Wren was occupied in the accomplishment of

his greatest work, and which had conducted him from the middle stage of life to old age, brought to him also of course various other changes. He had been twice married, and had become the father of two sons and a daughter, of whom the eldest, Christopher, was the author of "Parentalia, or Memoirs of the Family of the Wrens." In 1680, he was elected to the Presidency of the Royal Society, on its being declined by Mr. Boyle; and this honourable office he held for two years; during which, notwithstanding all his other occupations, we find him occupying the chair in person at almost every meeting, and still continuing to take his usual prominent part in the scientific discussions of the evening. In 1684 there was added to his other appointments that of Comptroller of the Works at Windsor. In May, 1685, he entered Parliament as one of the members for Plympton; and he also sat for Windsor both in the convention which met after the Revolution, and in the first Parliament of William III. He afterwards sat for Weymouth in the parliament which met in February, 1700, and which was dissolved in November of the year following.

The evening of Wren's life was marked by neglect and ingratitude. In the eighty-sixth year of his age he was removed from the office of Surveyor-General, which he had held for forty-nine years, in favour of one Benson, whose increasing age and dishonesty soon led to his disgrace and dismissal. Fortunately Wren's temper was too happy and placid to be affected by the loss of Court favour, and he retired to his home at Hampton Court, where he spent the last five years of his life chiefly in the study of the Scriptures, and the revision of his philosophical works. He died February 25, 1723, in the ninety-first year of his age.

More minute accounts of his life are to be found in the "Parentalia," already mentioned, and in Mr. Elmes's quarto volume. We may also refer the reader to a longer memoir in the "Library of Useful Knowledge."



[Interior of St. Stephen's, Walbrook.]



Engraved by G. P. P.

V A U B A N .

*From an original Drawing by Lebrun
in the Mus. Histor. de Paris.*

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VAUBAN.

SÉBASTIEN LE PRESTRE DE VAUBAN, son of Albin le Prestre and Aimée Carmagnol, was born May 1, or, by other accounts, May 15, 1633, at St. Leger-de-Foucheret, a small village between Saulieu and Avallon, in the province of Burgundy. He became an orphan at an early age, his father having lost both his life and fortune in the public service. Under the protection and instruction of M. de Fontaines, prior of St. John at Semur, he acquired some knowledge of geometry, a science then but little cultivated among military men. At seventeen years of age he deserted his home, and entered as a volunteer in the regiment of Condé, then employed in the Spanish service, in which his zeal and abilities soon procured him a commission. Nor was it long before he showed his talent for the science of engineering. In 1652 he was employed in the erection of the fortifications of Clermont in Lorraine; and the same year, serving at the first siege of Sainte Menchould, he made several lodgments, and during the assault swam the river under the enemy's fire. Public notice was taken of this exploit; and by this means Vauban's family heard, for the first time, that he had embraced the military profession. In 1653 he was taken prisoner by a French corps, and conducted to Cardinal Mazarin, who thought it worth while to purchase his services with a lieutenancy in the regiment of Bourgogne. In the same year he served as an engineer under the Chevalier de Clerville, at the second siege of Sainte Menchould; and the charge of repairing the fortifications of that town, when retaken by the troops of Louis XIV., was confided to him.

In May, 1655, Vauban received his commission as engineer, and in the following year he was rewarded for his services with the command of a company in the regiment of the Maréchal de la Ferté. Not to mention the numerous situations in which he bore an active but subordinate part, we proceed at once to the year 1658, in which he had the chief direction of the sieges of Gravelines, Ypres, and Oudenarde; where, being free to act on his own opinions, yet still doubting his strength, he showed, by judicious though slight innovations, what might be ultimately expected from his matured experience. He was also charged with the improvement of the port and fortifications of Dunkerque, on the surrender of that once important place to France by the treaty of October 17, 1662.

When the war with Spain was renewed in 1667, Vauban had the principal direction of the sieges at which Louis XIV. presided in person. At Douay he received a musket-wound in his cheek, the scar of which is preserved by Coisevox and Lebrun in his bust and portraits. The capture of Lille, after only nine days of open trenches, procured for him a lieutenancy in the Guards and a pension, accompanied with the far more gratifying commendations of his sovereign. Hostilities were ended by the treaty of Aix-la-Chapelle, in 1668, in which year he prepared designs for the citadel of Lille, for Ath, and several

other places; and in 1669 the king appointed him governor of the citadel of Lille, the first reward of this description created in France.

Soon after the peace Vauban accompanied the minister Louvois on a mission to the Duke of Savoy, and furnished plans for the fortifications of Verron, Vercell, and the citadel of Turin. Returning to Flanders, the works of Dunkerque were prosecuted under his immediate direction with unexampled activity. Three corps of 10,000 men relieved each other daily, every four hours, proceeding from the camp with their arms, and dismissing them on the completion of their task. In the midst of these labours he prepared his first work on the attack of fortresses, for the instruction of Louvois, pointing out in it many of the errors committed in former sieges, and proposing remedies for them.

The war with Holland, which commenced in 1672, afforded Vauban many opportunities of displaying his superior abilities. Louis again took the field in person; and again Vauban had the principal direction of the sieges of which the king was a spectator. Previous to the siege of Maestricht, in 1673, the regular method of assaulting a fortified place was to excavate a trench parallel to the general contour of the fortress, and from batteries erected near it to fire indiscriminately on the works and the town. On this occasion Vauban introduced three parallel trenches, connected by oblique or zigzag approaches, which enabled him to place large bodies of infantry near the head of his attack, each successive parallel more closely shutting in the garrison, and restraining their offensive operations.

In 1674 Vauban was promoted to the rank of Brigadier. In the following year he had the magnanimity to second with his recommendation the intellectual application made by his rival, Coehorn, for employment by the French government.

In 1676 Vauban's services were rewarded with the rank of Major-General; and in 1677 the mode of attack adopted at Maestricht was perfected at Valenciennes, where the fronts attacked were completely shut in by the parallels, the flanks of which rested on the Scheldt and the marsh of Bourlin.

At this siege it was determined to assault an earthen crown-work, and Vauban proposed to make the attack during the day. Five Marshals of France, Louvois, Monsieur, and even the king himself, opposed this advice. Vauban was immovable; he maintained that it was the only way to avoid confusion and mistakes, to surprise the enemy, and to overpower him by opposing fresh troops to his wearied garrison. "Night," said he, "has no shame! Open day and the eye of the commander restrain the cowardly, animate the feeble, and add fresh courage to the brave." The king at length yielded to his arguments. The enemy was found, as he had predicted, harassed with watching, sleeping, or absent in the fortress seeking provisions. The crown-work, and a ravelin, which served as an interior intrenchment, were successively carried. The enemy, retreating into the *Paté*, an extensive irregular work covering the place, was promptly pursued. Four grenadiers got possession of a sally port, while others entered by a subterraneous passage. The besieged fled into the body of the place, and raised the bridge. An immediate and vigorous assault soon placed the disputed works in the possession of the assailants, who, pushing forward to the canal which traverses the city, intrenched themselves in the houses bordering it. They were strongly and speedily supported, and thus the place was taken at a single assault, justifying Vauban's advice, even beyond his most sanguine expectations. His services on this occasion were rewarded with a gratuity of 25,000 crowns.

Cambray was besieged next. The town surrendered after a few nights of open trenches. The citadel was then attacked. Du Metz proposed assaulting the ravelin: Vauban opposed this counsel, representing that the strength of the work, and the vigour of the defence, prescribed an attack *en règle*. "Sire," said he to the King, "you will lose some one who is of

more value than the ravelin." The success at Valenciennes inspired the troops with temerity : assault was given, the ravelin was carried, and a lodgment in it was commenced ; but the enemy brought a heavy fire to bear on the work and its approaches, and then sallying forth speedily drove back the assailants. Du Metz reproached Parisot, the engineer who traced the lodgment, with having caused the failure of the attack. Vauban, however, insisted that the work was lost, not through any vice in the lodgment, but because the assault could not be sufficiently supported. The siege was then proceeded with in the ordinary manner, and the ravelin secured with the loss of five men only. "I will believe you another time," said the King to Vauban, and he kept his word. A practicable breach being made, Louis expressed his intention of giving no quarter to the 3,000 men who formed the garrison, and had so vigorously defended themselves. Vauban alone ventured to oppose his views, representing that such conduct was contrary to the usages of warfare among civilised nations ; that the place would be taken, but would cost more bloodshed ; and, "Sire," he added, "I would rather have preserved 100 soldiers to your majesty than have deprived the enemy of 3,000."

Vauban succeeded to the Chevalier de Clerville, as Commissary-General of the Fortifications of France, in December, 1677. In 1678 he received the congratulations of Colbert, on the success attending the execution of his projects for the improvement of the Port of Dunkerque, which, having been previously used only by fishermen, was now made accessible to vessels carrying forty guns. It would be useless to reckon all the labours of this part of his life : the fortifications of Maubeuge, Thionville, Sarre-Louis, Phalzbourg, Bèfort, and the citadel of Strasburg, were among the new works projected by him, while all the principal ports and fortifications of France were more or less improved by his master-hand.

The war of 1683 contributed to the increase of Vauban's reputation. The siege of Luxemburg, in 1684, was carried on under his direction ; and he here displayed an admirable presence of mind when discovered one evening by the enemy, in reconnoitring the works of the place. He instantly made a signal to them not to fire, and, instead of retreating, advanced towards them ; they mistook him for one of their own officers, and having skirted the glacis, he retired slowly without exciting further suspicion. After having surmounted the many difficulties presented by the nature of the ground over which the attack was necessarily carried, the assailants attained the covered way. To drive the enemy out of its long branches, Vauban caused elevated parapets to be constructed on their prolongations, whence a plunging musketry-fire was thrown into the covered way, and the mass of its defenders were compelled to retreat ; the few who remained concealed behind the traverses being gradually dislodged, as the crowning of the covered way was extended along the crest of the glacis. This siege was remarkable both for the difficulties which were overcome, and for the improvements made in the method of conducting an attack and protecting the troops employed in it.

The new fortresses of Mont-Royal, Landau, and Fort Louis, together with extensive projects for the improvement of the canal of Languedoc, formed part of Vauban's labours during the truce of Ratisbon. He likewise prepared a general project for the improvement and defence of all the ports, roadsteads, and coasts of France. To his exertions the French are indebted for the first general statistical account of their country, he having caused blank forms to be prepared and printed, which he distributed, to be filled up by the several intendants, governors, and other public functionaries with whom his frequent journeys through the country in the execution of his ordinary duties brought him acquainted. Louis XIV. afterwards caused these returns to be made generally throughout France.

The war of 1688 commenced with the siege of Philipsbourg, where the Dauphin commanded in person, and Vauban directed the attacks. He here tried the effect of firing *en ricochet*, of which he was the original proposer. The superiority of this method of attack was not so decisively shown in this first instance as on subsequent occasions : still it proved

so far effectual in subduing the fire of the town, as to cause its surrender after twenty-four days of open trenches. The Duc de Montausier said in a letter to the Dauphin, "I do not offer you my congratulation on the fall of Philisbourg: you had a good army, mortars, guns, and Vauban." On the same occasion, Louis XIV. wrote thus to the successful engineer: "You know, long since, in what estimation I hold you, and the confidence I have both in your knowledge and affection. Believe that I do not forget the services you render me, and that I am particularly pleased with your conduct at Philisbourg. If you reciprocate the feelings of my son you must be on the best of terms, for I feel assured that he, equally with myself, knows how to esteem and value you. I cannot conclude without earnestly recommending you to preserve yourself for the benefit of my service."

Manheim and Franckenthal were next besieged and taken. On the surrender of the latter, the Dauphin presented Vauban with four pieces of artillery, to be selected by him from the arsenals of the conquered fortresses, to ornament his château of Bâzoches. He was this year promoted to the rank of Lieutenant-General. The difficulty with which the obstacles presented at the siege of Philisbourg were overcome, induced Vauban to renew, with greater earnestness, his project for the formation of a corps of sappers, originally suggested shortly after the peace of Aix-la-Chapelle. Louvois, though he yielded to Vauban's arguments in favour of this new force, postponed its formation, and subsequent events prevented his adding this to the other establishments which he created.

When the reverses suffered by the French armies in 1689, the disordered finances, and the exhausted resources of the kingdom, had reduced Louis XIV. to the greatest difficulties, Vauban alone had courage to propose the re-establishment of the edict of Nantes. In a manuscript addressed to Louvois, he says, "Forcible conversions, and the belief that they yield no faith to sacraments, the profanation of which they make a jest, have inspired an universal horror of the conduct of the clergy. If it is resolved to proceed, either the new Protestants must be exterminated as rebels, or banished as madmen: both execrable projects, opposed to every Christian virtue, dangerous to religion itself; for persecution propagates sects, as was proved when, after the massacre of St. Bartholomew, a new census showed that the Protestants had increased in number not less than 110,000." He proposed, therefore, to re-establish, purely and simply, the Edict of Nantes; to restore all civil rights to the Protestants and their clergy; to recall the one from exile; to deliver the others from the galleys; to leave their consciences free; and to permit the re-opening and re-building of their places of worship.

After the fall of Mons, in 1691, Vauban greatly strengthened that fortress; placing outworks in the marshes, inaccessible to an enemy, and seeing in reverse all the points of attack.

In 1692 Vauban directed the operations of the siege of Namur, where Coehorn commanded the stronghold of Fort William. The army watched with eagerness this struggle between the rival engineers, one of whom defended his own work. Fort William was soon taken, and the triumph rested with Vauban. The order of St. Louis, the first restricted to the reward of military distinction, was instituted before the campaign of 1693. It is said to have been suggested by Vauban, who was one of the seven Grand Crosses named at its creation.

In 1693 he conducted, with his usual skill, the siege of Charleroi, a place which he had fortified, and of which he might well be supposed to know the weakest points; yet it was confidently believed among the besiegers that their celebrated engineer had at last made a mistake, in having selected the strongest fronts as points of attack. Vauban soon convinced them of their error, by the capture of Charleroi.

The system of *ricochet* firing, devised at Philisbourg, and employed with various

success at subsequent sieges, was fully developed at the siege of Ath, in 1697, when Vauban placed his first batteries in the second parallel with such good effect as to reduce the place to surrender after only three days of open trenches.

During the peace of Ryswick, Vauban made a tour of the northern frontiers, in which he was occupied three years, preparing projects for canals and various other public works, as well as for the improvement of existing and the construction of new fortresses; among others, of Neuf-Brisach, his last work, in which he improved on his system of tower bastions, previously applied at Bèfort and Landau. In 1699 he was elected an honorary member of the French Academy; and, January 2, 1703, was promoted to the rank of Marshal of France,—a dignity which he modestly wished to decline, lest it might, at a future period, deprive him of the opportunity of serving his country.

In the autumn of 1703 Vieux-Brisach was besieged by the army under the orders of the Duc de Bourgogne, who is reported to have thus addressed Vauban:—"Monsieur Maréchal, you must lose your honour before this place; for either we shall take it, and if so, they will say you have fortified it badly; or we shall fail, and they will then say that you have ill assisted me." "Monsieur," replied Vauban, "it is already known how I have fortified Brisach; they have yet to learn how you will take the places I have fortified." The siege lasted only thirteen days, and was the last at which Vauban served. The following year he presented to the Duc de Bourgogne his "Treatise on the Attack of Fortresses," first published at the Hague by Pierre Dehault, in 1737.

When Turin was attacked, in 1706, M. de la Feuillade rejected the project of attack submitted by Vauban, and the result was, that a perfect investment was not completed until after three months' fighting. Louis XIV., annoyed at the duration of the siege, and at the progress of Prince Eugene, sent for Vauban, who, after pointing out the faults of the attack, offered to give his assistance as a volunteer. "Recollect," said the King, "that this employment is beneath your dignity." "Sire," replied Vauban, "my dignity consists in serving my country. I will leave my baton at the door, and perhaps may assist M. de la Feuillade in taking the city." La Feuillade refused the proffered aid, lest he should have to share with Vauban the honour of taking Turin,—an honour, however, which he did not acquire, being forced to raise the siege after ninety-seven days of open trenches.

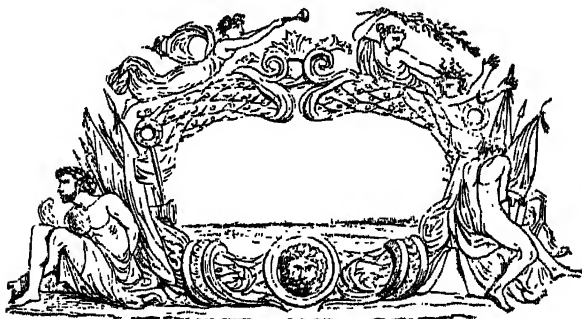
From the period of Vauban's promotion to the dignity of Marshal of France, his active labours in the public service were necessarily much less numerous; much of his time being devoted to the arrangement of his numerous memoranda, projects, &c., a compilation extending to twelve volumes, entitled "*Mes Oisivetés*," of which however seven volumes are lost. In 1706, after the battle of Ramillies, he was sent to command at Dunkerque, and on the coast of Flanders, where, by his presence, he reassured the timid, and prevented the destruction of a tract of land which it was proposed to inundate, in order to avert an attack on Dunkerque. This he did more effectually by forming an entrenched camp between that place and Bergues.

The imperfect defence of several of the fortresses of France during the same campaign induced him to commence a treatise on the defence of fortresses, which he did not live to complete.

The Duc de St. Simon affirms that Vauban's days were shortened by chagrin, at having displeased his sovereign by the publication of his scheme of taxation, entitled *Dicme Royale*, and that Louis XIV. was so much offended as to be indifferent to the loss of a man beloved by his countrymen, and celebrated throughout Europe. According to Dangeau, on the contrary, so soon as Louis heard of Vauban's illness, he sent his principal physician

to attend him. Fontenelle distinctly states that his death, which took place March 30, 1707, was occasioned by an inflammation of the lungs.

An authorised edition of Vauban's "Treatise on the Attack and Defence of Fortresses" was published, in 1829, by M. le Baron de Valazé. His other works principally consisted of projects for the defence and improvement of France, and many of them are preserved in the dépôt of fortifications, and in the collection of M. de Rosambo. A list of Vauban's works may be found in the notes to "*L'Histoire du Corps Impérial du Génie*, par A. Allent," the best authority for an account of his labours; the "Eloges" of Fontenelle and Carnot may also be consulted. Honest, independent, humane, Vauban is characterised by Voltaire as the "first of engineers and best of citizens." The industry of his life may be estimated from the calculation that he improved, more or less, three hundred fortified or trading places, built thirty-three new fortresses, conducted fifty-three sieges, and was present in a hundred and fifty actions, greater or less.





THE LIFE OF THE POET

John Milton
1608-1674

By J. W. G. [unclear]

NEWTON.

1642. NEWTON was born on Christmas-day, 1642 (O. S.), at Woolsthorpe, a hamlet in the parish of Colsterworth, in Lincolnshire. In that spot his family had possessed a small estate for more than a hundred years; and his father died there a few months after his marriage to Harriet Ayscough, and before the birth of his son. The widow soon married again, and removed to North Witham, the rectory of her second husband, Mr. Smith, leaving her son, a weakly child who had not been expected to live through the earliest infancy, under the charge of her mother.

Newton's education was commenced at the parish school, and at the age of twelve he was sent to Grantham for classical instruction. At first he was idle, but soon rose to the head of the school. The peculiar bent of his mind soon showed itself in his recreations. He was fond of drawing, and sometimes wrote verses; but he chiefly amused himself with mechanical contrivances. Among these was a model of a windmill, turned either by the wind, or by a mouse enclosed in it, which he called the miller; a mechanical carriage moved by the person who sat in it; and a water clock, which was long used in the family of Mr. Clarke, an apothecary, with whom he boarded at Grantham. This was not his only method of measuring time: the house at Woolsthorpe, whither he returned at the age of fifteen, still contains dials made by him during his residence there.

Mr. Smith died in 1656, and his widow then returned to Woolsthorpe with her three children by her second marriage. She brought Newton himself also thither, in the hope that he might be useful in the management of the farm. This expectation was fortunately disappointed. When sent to Grantham on business, he used to leave its execution to the servant who accompanied him, and passed his time in reading, sometimes by the way-side, sometimes at the house of Mr. Clarke. His mother no longer opposed the evident tendency of his disposition. He returned to school at Grantham, and was removed thence in his eighteenth year to Trinity College, Cambridge.

The 5th of June, 1660, was the day of his admission as a sizer into that distinguished society. He applied himself eagerly to the study of mathematics, and mastered its difficulties with an ease and rapidity which he was afterwards inclined almost to regret, from an opinion that a closer attention to its elementary parts would have improved the elegance of his own methods of demonstration. In 1664 he became a scholar of his college, and in 1667 was elected to a fellowship, which he retained beyond the regular time of its expiration in 1675, by a special dispensation authorising him to hold it without taking orders.

It is necessary to return to an earlier date, to trace the series of Newton's discoveries. This is not the occasion for a minute enumeration of them, or for any elaborate discussion of their value or explanation of their principles: but their history

and succession require some notice. The earliest appear to have related to pure mathematics. The study of Dr. Wallis's works led him to investigate certain properties of series, and this course of research soon conducted him to the celebrated Binomial Theorem. The exact date of his invention of the method of Fluxions is not known, but it was anterior to 1666, when the breaking out of the plague obliged him for a time to quit Cambridge, and consequently when he was only about twenty-three years old.

This change of residence interrupted his optical researches, in which he had already laid the foundation of his great discoveries. He had decomposed light into the colored rays of which it is compounded, and having thus ascertained the principal cause of the confusion of the images formed by refraction, he had turned his attention to the construction of telescopes which should act by reflection, and be free from this evil. He had not, however, overcome the practical difficulties of his undertaking, when his return from Cambridge for a time stopped this train of experiment and invention.

On quitting Cambridge Newton retired to Woolsthorpe, where his mind was principally employed upon the system of the world. The theory of Copernicus and the discoveries of Galileo and Kepler had at length furnished the materials from which the true system was to be deduced. It was indeed all involved in Kepler's celebrated laws. The equable description of areas proved the existence of a central force; the elliptical form of the planetary orbits, and the relation between their magnitude and the time occupied in describing them, ascertained the law of its variation. But no one had arisen to demonstrate these necessary consequences, or even to conjecture the universal principle from which they were derived. The existence of a central force had been surmised, and the law of its action guessed at; but no proof had been given of either, and little attention had been awakened by the conjecture.

Newton's discovery appears to have been quite independent of any speculation of his predecessors. The circumstances attending it are well known: the very spot in which it first dawned upon him is ascertained. He was sitting in the garden at Woolsthorpe, when the fall of an apple called his attention to the force which caused its descent, to the probable limits of its action and law of its operation. Its power was not sensibly diminished at any distance at which experiments had been made: might it not then extend to the moon and guide that luminary in her orbit? It was certain that her motion was regulated in the same manner as that of the planets round the sun: if, therefore, the law of the sun's action could be ascertained, that by which the earth acted would also be found by analogy. Newton, therefore, proceeded to ascertain by calculation from the known elements of the planetary orbits, the law of the sun's action. The great experiment remained: the trial whether the moon's motions showed the force acting upon her to correspond with the theoretical amount of terrestrial gravity at her distance. The result was disappointment. The trial was to be made by ascertaining the exact space by which the earth's action turned the moon aside from her course in a given time. This depended on her actual distance from the earth, which was only known by comparison with the earth's diameter. The received estimate of that quantity was very erroneous; it proceeded on the supposition that a degree of latitude was only sixty English miles, nearly a seventh part less than its actual length. The calculation of the moon's distance, and of the space described by her, gave results involved in the same proportion of error; and thus the space actually described appeared to be a seventh part less than that which corresponded to the theory. It was not Newton's habit to force the results of experiments into conformity with hypothesis. He could not, indeed, abandon his leading idea, which rested, in the case of the planetary motions, on something very nearly amounting to demonstration. But it seemed that some modification was required before it could be applied to the moon's

motion, and no satisfactory solution of the difficulty occurred. The scheme therefore was incomplete, and in conformity with his constant habit of producing nothing till it was fully matured, Newton kept it undivulged for many years.

On his return to Cambridge Newton again applied himself to the construction of reflecting telescopes, and succeeded in effecting it in 1668. In the following year Dr. Barrow resigned in his favour the Lucasian professorship of mathematics, which Newton continued to hold till the year 1703, when Whiston, who had been his deputy from 1699, succeeded him in the chair. On January 11, 1672, Newton was elected a Fellow of the Royal Society. He was then best known by the invention of the reflecting telescope; but immediately on his election he communicated to the Society the particulars of his theory of light, on which he had already delivered three courses of lectures at Cambridge, and they were shortly afterwards published in the "Philosophical Transactions."

It is impossible here to state the various phenomena of light and colours which were first detected and explained by Newton. They entirely changed the science of optics, and every advance which has since been made in it has only added to the importance and confirmed the value of his observations. The success of the new theory was complete. Newton, however, was much vexed and harassed by the discussions which it occasioned. The annoyance which he thus experienced made him even think of abandoning the pursuit of science, and although it failed to withdraw him from the studies to which he was devoted, it confirmed him in his unwillingness to publish their results.

The next few years of Newton's life were not marked by any remarkable events. They were passed almost entirely at Cambridge, in the prosecution of the researches in which he was engaged. The most important incident was the communication to Oldenburgh, and, through him, to Leibnitz, that he possessed a method of determining maxima and minima, of drawing tangents, and performing other difficult mathematical operations. This was the method of fluxions, but he did not announce its name or its processes. Leibnitz, in return, explained to him the principles and processes of the Differential Calculus. This correspondence took place in the years 1676 and 1677: but the method of fluxions had been communicated to Barrow and Collins as early as 1669, in a tract first printed in 1711, under the title "*Analysis per equationes numero terminorum infinitas*." Newton had indeed intended to publish his discovery as an introduction to an edition of "*Kinckhuysen's Algebra*," which he undertook to prepare in 1672; but the fear of controversy prevented him, and the method of fluxions was not publicly announced till the appearance of the "*Principia*" in 1687. The edition of Kinckhuysen's treatise did not appear; but the same year, 1672, was marked by Newton's editing the "*Geography of Varenus*."

In 1679 Newton's attention was again called to the theory of gravitation, and by a fuller investigation of the conditions of elliptical motion, he was confirmed in the opinion that the phenomena of the planets were referrible to an attractive force in the sun, of which the intensity varied in the inverse proportion of the square of the distance. The difficulty about the amount of the moon's motion remained, but it was shortly to be removed. In 1679 Picard effected a new measurement of a degree of the earth's surface, and Newton heard of the result at a meeting of the Royal Society in June, 1682. He immediately returned home to repeat his former calculation with these new data. Every step of the process made it more probable that the discrepancy which had so long perplexed him would wholly disappear: and so great was his excitement at the prospect of entire success that he was unable to proceed with the calculation, and intrusted its completion to a friend. The triumph was perfect, and he found the theory of his youth sufficient to explain all the great phenomena of nature.

From this time Newton devoted unremitting attention to the development of his system, and

a period of nearly two years was entirely absorbed by it. In 1684 the outline of the mighty work was finished; yet it is likely that it would still have remained unknown, had not Halley, who was himself on the track of some part of the discovery, gone to Cambridge in August of that year to consult Newton about some difficulties he had met with. Newton communicated to him a treatise "*De Motu Corporum*," which afterwards, with some additions, formed the first two books of the "*Principia*." Even then Halley found it difficult to persuade him to communicate the treatise to the Royal Society, but he finally did so in April, 1686, with a desire that it should not immediately be published, as there were yet many things to complete. Hooke, whose unwearied ingenuity had guessed at the true law of gravity, immediately claimed to himself the honour of the discovery; how unjustly it is needless to say, for the merit consisted not in the conjecture but the demonstration. Newton was inclined in consequence to prevent the publication of the work, or at least of the third part, "*De Mundi Systemate*," in which the mathematical conclusions of the former books were applied to the system of the universe. Happily his reluctance was overcome, and the whole work was published in May, 1687. Its doctrines were too novel and surprising to meet with immediate assent; but the illustrious author at once received the tribute of admiration for the boldness which had formed, and the skill which had developed his theory, and he lived to see it become the common philosophical creed of all nations.

We next find Newton acting in a very different character. James II. had insulted the University of Cambridge by a requisition to admit a Benedictine monk to the degree of Master of Arts without taking the oaths enjoined by the constitution of the University. The mandate was disobeyed; and the Vice-Chancellor was summoned before the Ecclesiastical Commission to answer for the contempt. Nine delegates, of whom Newton was one, were appointed by the University to defend their proceedings; and their exertions were successful. He was soon after elected to the Convention Parliament as member for the University of Cambridge. That Parliament was dissolved in February, 1690, and Newton, who was not a candidate for a seat in the one which succeeded it, returned to Cambridge, where he continued to reside for some years, notwithstanding the efforts of Locke, and some other distinguished persons with whom he had become acquainted in London, to fix him permanently in the metropolis.

During this time he continued to be occupied with philosophical research, and with scientific and literary correspondence. Chemical investigations appear to have engaged much of his time; but the principal results of his studies were lost to the world by a fire in his chambers about the year 1692. The consequences of this accident have been very differently related. According to one version, a favourite dog, called Diamond, caused the mischief, and the story has been often told, that Newton was only provoked, by the loss of the labour of years, to the exclamation, "Oh, Diamond! Diamond! thou little knowest the mischief thou hast done." Another, and probably a better authenticated, account, represents the disappointment as preying deeply on his spirits for at least a month from the occurrence.

We have more means of tracing Newton's other pursuits about this time. History, chronology, and divinity, were his favourite relaxations from science, and his reputation stood high as a proficient in these studies. In 1690 he communicated to Locke his "*Historical account of two notable corruptions of the Scriptures*," which was first published long after his death. About the same time he was engaged in those researches which were afterwards embodied in his "*Observations on the Prophecies*:" and in December, 1692, he was in correspondence with Bentley on the application of his own system to the support of natural theology.

During the latter part of 1692, and the beginning of 1693 Newton's health was

considerably impaired, and he laboured in the summer under some epidemic disorder. It is not likely that the precise character or amount of his indisposition will ever be discovered; but it seems, though the opinion has been much controverted, that for a short time it affected his understanding, and that in September, 1693, he was not in the full possession of his mental faculties. The disease was soon removed, and there is no reason to suppose that it ever returned. But the course of his life was changed; and from this time forward he devoted himself chiefly to the completion of his former works, and abstained from any new career of continued research.

His time indeed was less at his own disposal than it had been. In 1696, Mr. Montague, the Chancellor of the Exchequer, an early friend of Newton, appointed him to the Wardenship of the Mint, and in 1699 he was raised to the office of Master. He removed to London, and was much occupied, especially during the new coinage in 1696 and 1697, with the duties of his office. Still he found time to superintend the editions of his earlier works, which successively appeared with very material additions and improvements. The great work on Optics appeared for the first time in a complete form in 1704, after the death of Hooke had freed Newton from the fear of new controversies. It was accompanied by some of his earlier mathematical treatises; and contained also, in addition to the principal subject of the work, suggestions on a variety of subjects of the highest philosophical interest, embodied in the shape of queries. Among these is to be found the first suggestion of the polarity of light; and we may mention at the same time, although they occur in a different part of the work, the remarkable conjectures, since verified, of the combustible nature of the diamond, and the existence of an inflammable principle in water. The second edition of the "*Principia*" appeared under the care of Cotes in 1713, after having been the subject of correspondence between Newton and his editor for nearly four years. Dr. Pemberton published a third edition in 1725, and he frequently communicated about the work with Newton who was then eighty-two years old.

These were the chief scientific employments of Newton's latter life: and it is not necessary to particularise all its minor details. In 1712 he made some improvements in his "*Arithmetica Universalis*," a work containing his algebraical discoveries, of which Whiston had surreptitiously published an edition in 1707. It is also worthy of remark that at the beginning of the year 1697, John Bernouilli addressed two problems as a challenge to the mathematicians of Europe, and that Leibnitz, in 1716, made a similar appeal to the English analysts; and that Newton in each case undertook and succeeded in the investigation.

This enumeration of Newton's philosophical employments has far outrun the order of time. After his return to London, compliments and honours flowed in rapidly upon him. In 1699 he was elected one of the first foreign associates of the Académie des Sciences at Paris; and in 1701 he was a second time returned to Parliament by the University of Cambridge. He did not, however, long retain his seat. At the election in 1705 he was at the bottom of the poll, and he does not appear again to have been a candidate. In 1703 he was chosen President of the Royal Society, and held that office till his death. In 1705 he was knighted by Queen Anne upon her visit to Cambridge.

Newton's life in London was one of much dignity and comfort. He was courted by the distinguished of all ranks, and particularly by the Princess of Wales, who derived much pleasure from her intercourse both with him and Leibnitz. His domestic establishment was liberal, and was superintended during great part of his time by his niece, Mrs. Barton, a woman of much beauty and talent, who married Mr. Conduitt, his assistant and successor at the Mint. Newton's liberality was almost boundless, yet he died rich.

The only material drawback to Newton's enjoyment during this portion of his life, seems to have arisen from controversies as to the history and originality of his discoveries; a

molestation to which his slowness to publish them very naturally exposed him. There was a long and angry dispute with Leibnitz about the priority of fluxions or the differential calculus; and, after the fashion of most disputes, it diverged widely from the original ground, and it became necessary for Newton to vindicate the religious and metaphysical tendencies of his greatest works. His success was complete on all points. Leibnitz does not appear to have been acquainted with the method of fluxions at the time of his own discovery, but there is now no doubt of Newton's having preceded him by some years; and the attacks made on the tendency of Newton's discoveries have long been remembered only as disgracing their author. But such discussions had always been distasteful to Newton, and this controversy, which was conducted with great rancour by his opponents and some of his supporters, embittered his later years.

The same fate awaited him in another instance. His system of Chronology had been long conceived, but he had not communicated it to any one until he explained it to the Princess of Wales. At her desire, he afterwards, in 1718, drew up a short abstract of it for her use, and sent it to her on condition that no one else should see it. She afterwards requested that the Abbé Conti might have a copy of it, and Newton complied, but still on the terms that it should not be farther divulged. Conti, however, showed the manuscript at Paris to Frerot, who, without the author's permission, translated and published it with observations in opposition to its doctrines. Newton drew up a reply which was printed in the "*Philosophical Transactions*" for 1725, and this was the signal for a new attack by Souciot. Newton was then roused to his last great exertion, that of fully digesting his system, which as yet existed only in confused papers, and preparing it for the press. He did not live to complete his task, but the work was left in a state of great forwardness, and was published in 1728 by Mr. Conduitt. Its value is well known. As a refutation of the systems of chronology then received, it is almost demonstrative; and the affirmative conclusions, if not always minutely correct, or even generally satisfactory, are yet among the most valuable contributions which science has made to history.

With the exception of the attack of 1693, Newton's health had usually been very good. But he suffered much from stone during the last few years of his life. His mental faculties remained in general unaffected, but his memory was much impaired. From the year 1725 he lived at Kensington, but was still fond of going occasionally to London, and visited it on February 28, 1727, to preside at a meeting of the Royal Society. The fatigue appears to have been too great; for the disease attacked him violently on the 4th of March, and he lingered till the 20th, when he died. His sufferings were severe, but his temper was never soured, nor the benevolence of his nature obscured. Indeed his moral was not less admirable than his intellectual character, and it was guided and supported by that religion, which he had studied not from speculative curiosity, but with the serious application of a mind habitually occupied with its duties, and earnestly desirous of its advancement.

Newton died without a will, and his property descended to Mrs. Conduitt and his other relations in the same degree. He was buried with great pomp in Westminster Abbey, where there is a monument to his memory, erected by his relations. His "*Chronology*" appeared, as has been already mentioned, almost immediately after his death; and the "*Lectiones Opticæ*," the substance of his lectures at Cambridge in the years 1669, 1670, and 1671, were published from his manuscripts in 1729. In 1733, Mr. Benjamin Smith, one of the descendants of his mother's second marriage, published the "*Observations on the Prophecies*." These, in addition to the works already mentioned, are Newton's principal writings; there are, however, several smaller tracts, some of which appeared during his lifetime, and some after his death, which it is not necessary here to specify. They

would have conferred much honour on most philosophers;—they are hardly remembered in reckoning up Newton's titles to fame.

Many portraits of Newton are in existence. The Royal Society possesses two; and Lord Egremont is the owner of one, which is engraved as the frontispiece to Dr. Brewster's "Life of Newton." Trinity College, Cambridge, abounds in memorials of its greatest ornament. Almost every room dedicated to public purposes possesses a picture of him, and the chapel is adorned by Houbiliac's noble statue. The library also has a bust by the same artist, of perhaps even superior excellence. As works of art these are far superior to any of the paintings extant: but they have not the claim to authenticity possessed by the contemporary portraits. It is remarkable, that until the publication of Dr. Brewster's life, no one had thought it worth while to devote an entire work to the history of so remarkable a man as Newton. There is, however, an elaborate memoir of him, written by M. Biot, in the "Biographie Universelle," which has been republished in the "Library of Useful Knowledge."



[Houbiliac's Statue, from the Chapel of Trinity College.]

PENN.

WILLIAM PENN was born in London, October 14, 1644. He was the son of a naval officer of the same name, who served with distinction both in the Protectorate and after the Restoration, and who was much esteemed by Charles II. and the Duke of York. At the age of fifteen, he was entered as a gentleman-commoner at Christchurch, Oxford. He had not been long in residence, when he received, from the preaching of Thomas Lee, his first bias towards the doctrines of the Quakers; and in conjunction with some fellow-students, he began to withdraw from attendance on the Established Church, and to hold private prayer-meetings. For this conduct Penn and his friends were fined by the college for nonconformity; and the former was soon involved in more serious censure by his ill-governed zeal, in consequence of an order from the King, that the ancient custom of wearing surplices should be revived. This seemed to Penn an infringement of the simplicity of Christian worship: whereupon he with some friends tore the surplices from the backs of those students who appeared in them. For this act of violence, totally inconsistent, it is to be observed, with the principles of toleration which regulated his conduct in after life, he and they were very justly expelled.

Admiral Penn, who like most sailors possessed a quick temper and high notions of discipline and obedience, was little pleased with this event, and still less satisfied with his son's grave demeanour, and avoidance of the manners and ceremonies of polite life. Arguments failing, he had recourse to blows, and as a last resource, he turned his son out of doors; but soon relented so far as to equip him, in 1662, for a journey to France, in hope that the gaiety of that country would expel his new-fashioned, and, as he regarded them, fanatical notions. Paris, however, soon became wearisome to William Penn, and he spent a considerable time at Saumur, for the sake of the instruction and company of Moses Amyraut, an eminent Protestant divine. Here he confirmed and improved his religious impressions, and at the same time acquired, from the insensible influence of those who surrounded him, an increased polish and courtliness of demeanour, which greatly gratified the Admiral on his return home in 1664.

Admiral Penn went to sea in 1664, and remained two years on service. During this time the external effects of his son's residence in France had worn away, and he had returned to those grave habits, and that rule of associating only with religious people, which had before given his father so much displeasure. To try the effect of absence and change of associates, Admiral Penn sent William to manage his estates in Ireland, a duty which the latter performed with satisfaction both to himself and his employer. But it chanced that, on a visit to Cork, he again attended the preaching of Thomas Lee, by whose exhortations he was deeply impressed. From this time he began to frequent the Quakers' meetings; and in September, 1667, he was imprisoned, with others, under the persecuting laws



Engraved by J. Ryland

WILLIAM PENN:

*From the Great by G. Kneller
after the Engraving by West*

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which then disgraced our statute-book. Upon application to the higher authorities, he was soon released.

Upon receiving tidings that William had connected himself with the Quakers, the Admiral immediately summoned him to England; and he soon became certified of the fact, among other peculiarities, by his son's pertinacious adherence to the Quakers' notions concerning what they called Hat Worship. This led him to a violent remonstrance. William Penn behaved with due respect; but in the main point, that of forsaking his associates and rule of conduct, he yielded nothing. The father confined his demands at last to the simple point, that his son should sit uncovered in the presence of himself, the King, and the Duke of York. Still William Penn felt bound to make not even this concession; and on this refusal the Admiral again turned him out of doors.

Soon after, in 1668, he began to preach, and in the same year he published his first work, "Truth Exalted, &c." We cannot here notice his very numerous works, of which the titles run, for the most part, to an extraordinary length: but "The Sandy Foundation Shaken," published in the same year, claims notice, as having led to his first public persecution. In it he was induced, not to deny the doctrine of the Trinity, which in a certain sense he admitted, but to object to the language in which it is expounded by the English Church; and for this offence he was imprisoned for some time in the Tower. During this confinement, he composed "No Cross, No Crown," one of his principal and most popular works, of which the leading doctrine, admirably exemplified in his own life, was, that the way to future happiness and glory lies, in this world, not through a course of misery and needless mortification, but still through labour, watchfulness, and self-denial, and continual striving against corrupt passions and inordinate indulgences. This is enforced by copious examples from profane as well as sacred history; and the work gives evidence of an extent of learning very creditable to its author, considering his youth, and the circumstances under which it was composed. He was detained in prison for seven months, and treated with much severity. In 1669 he had the satisfaction of being reconciled to his father.

William Penn was one of the first sufferers by the passing of the Conventicle Act, in 1670. He was imprisoned in Newgate, and tried for preaching to a seditious and riotous assembly in Gracechurch-street; and this trial is remarkable and celebrated in our criminal jurisprudence, for the firmness with which he defended himself, and still more for the admirable courage and constancy with which the jury maintained the verdict of acquittal which they pronounced. He showed on this, and on all other occasions, that he well understood and appreciated the free principles of our constitution, and that he was resolved not to surrender one iota of that liberty of conscience which he claimed for others, as well as for himself. "I am far from thinking it fit," he said, in addressing the House of Commons, "because I exclaim against the injustice of whipping Quakers for Papists, that Papists should be whipped for their consciences. No, for though the hand pretended to be lifted up against them hath lighted heavily upon us, and we complain, yet we do not mean that any should take a fresh aim at them, or that they should come in our room, for we must give the liberty we ask, and would have none suffer for a truly sober and conscientious dissent on any hand." His views of religious toleration and civil liberty he has well and clearly explained in the treatise entitled "England's Present Interest, &c.," published in 1674, in which it formed part of his argument that the liberties of Englishmen were anterior to the settlement of the English church, and could not be affected by discrepancies in their religious belief. He maintained that "to live honestly, to do no injury to another, and to give every man his due, was enough to entitle every native to English privileges. It was this, and not his religion, which gave him the great claim to the protection of the government under which he lived. Near three hundred years before Austin set his foot on English ground

the inhabitants had a good constitution. This came not in with him. Neither did it come in with Luther; nor was it to go out with Calvin. We were a free people by the creation of God, by the Redemption of Christ, and by the careful provision of our never-to-be-forgotten honourable ancestors: so that our claim to these English privileges, rising higher than Protestantism, could never justly be invalidated on account of nonconformity to any tenet or fashion it might prescribe."

In the same year died Sir William Penn, in perfect harmony with his son, towards whom he now felt the most cordial regard and esteem, and to whom he bequeathed an estate computed at £1,500 a-year, a large sum in that age. Towards the end of the year he was again imprisoned in Newgate for six months, the statutable penalty for refusing to take the oath of allegiance, which was maliciously tendered to him by a magistrate. This appears to have been the last absolute persecution for religion's sake which he endured. Religion in England has generally met with more toleration in proportion as it has been backed by the worldly importance of its professors: and though his poor brethren continued to suffer imprisonment in the stocks, fines, and whipping, as the penalty of their peaceable meetings for Divine worship, the wealthy proprietor, though he travelled largely, both in England and abroad, and laboured both in writing and in preaching, as the missionary of his sect, both escaped injury, and acquired reputation and esteem by his self-devotion. To the favour of the King and the Duke of York he had a hereditary claim, which appears always to have been cheerfully acknowledged; and an instance of the rising consideration in which he was held appears in his being admitted to plead, before a Committee of the House of Commons, the request of the Quakers that their solemn affirmation should be admitted in the place of an oath. An enactment to this effect passed the Commons in 1678, but was lost, in consequence of a prorogation, before it had passed the Lords. It was on this occasion that he made that appeal in behalf of general toleration, of which a part is quoted in the preceding page.

Penn married in 1672, and took up his abode at Rickmansworth in Hertfordshire. In 1677 we find him removed to Warminghurst in Sussex, which long continued to be his place of residence. His first engagement in the plantation of America was in 1676; in consequence of being chosen arbitrator in a dispute between two Quakers, who had become jointly concerned in the colony of New Jersey. Though nowise concerned, by interest or proprietorship, (until 1681, when he purchased a share in the eastern district of New Jersey,) he took great pains in this business: he arranged terms, upon which colonists were invited to settle; and he drew up the outline of a simple constitution, reserving to them the right of making all laws by their representatives, of security from imprisonment or fine except by the consent of twelve men of the neighbourhood, and perfect freedom in the exercise of their religion: "regulations," he said, "by an adherence to which they could never be brought into bondage but by their own consent." In these transactions he had the opportunity of contemplating the glorious results which might be hoped from a colony founded with no interested views, but on the principles of universal peace, toleration, and liberty: and he felt an earnest desire to be the instrument in so great a work, more especially as it held out a prospect of deliverance to his persecuted Quaker brethren in England, by giving them a free and happy asylum in a foreign land. Circumstances favoured his wish. The Crown was indebted to him £16,000 for money advanced by the late Admiral for the naval service. It was not unusual to grant not only the property, but the right of government, in large districts in the unclaimed part of America, as in the case of New York and New Jersey respectively to the Duke of York and Lord Baltimore; and though it was hopeless to extract money from Charles, yet he was ready enough, in acquittal of this debt, to bestow on Penn, whom he loved, a tract of land from which he

himself could never expect any pecuniary return. Accordingly Penn received, in 1681, a grant by charter of that extensive province, named Pennsylvania by Charles himself, in honour of the Admiral: by which charter he was invested with the property in the soil, with the power of ruling and governing the same; of enacting laws, with the advice and approbation of the freemen of the territory assembled for the raising of money for public uses; of appointing judges, and administering justice. He immediately drew up and published "Some Account of Pennsylvania, &c.;" and then "Certain Conditions or Concessions, &c.," to be agreed on between himself and those who wished to purchase land in the province. These having been accepted by many persons, he proceeded to frame the rough sketch of a constitution, on which he proposed to base the charter of the province. The price fixed on land was forty shillings, with the annual quit-rent of one shilling, for one hundred acres: and it was provided that no one should, in word or deed, affront or wrong any Indian without incurring the same penalty as if the offence had been committed against a fellow-planter; that strict precautions should be taken against fraud in the quality of goods sold to them; and that all differences between the two nations should be adjudged by twelve men, six of each. And he declares his intention "to leave myself and my successors no power of doing mischief; that the will of one man may not hinder the good of a whole country."

This constitution, as originally organised by Penn, consisted, says Mr. Clarkson, "of a Governor, a Council, and an Assembly; the two last of which were to be chosen by, and therefore to be the Representatives of, the people. The Governor was to be perpetual President, but he was to have but a treble vote. It was the office of the Council to prepare and propose bills, to see that the laws were executed, to take care of the peace and safety of the province, to settle the situation of ports, cities, market-towns, roads and other public places, to inspect the public treasury, to erect courts of justice, to institute schools for the virtuous education of youth, and to reward the authors of useful discovery. Not less than two-thirds of these were necessary to make a quorum, and the consent of not less than two-thirds of such quorum in all matters of moment. The Assembly were to have no deliberative power, but when bills were brought to them from the Governor and Council, were to pass or reject them by a plain Yes or No. They were to present Sheriffs and Justices of the Peace to the Governor; a double number, for his choice of half. They were to be chosen annually, and to be chosen by secret ballot." This groundwork was modified by Penn himself at later periods, and especially by removing that restriction which forbade the Assembly to debate, or to originate bills: and it was this, substantially, which Burke, in his "Account of the European Settlements in America," describes as "that noble charter of privileges, by which he made them as free as any people in the world, and which has since drawn such vast numbers of so many different persuasions and such various countries to put themselves under the protection of his laws. He made the most perfect freedom, both religious and civil, the basis of his establishment; and this has done more towards the settling of the province, and towards the settling of it in a strong and permanent manner, than the wisest regulations could have done on any other plan."

In 1682 a number of settlers, principally Quakers, having been already sent out, Penn himself embarked for Pennsylvania, leaving his wife and children in England. On occasion of this parting, he addressed to them a long and affectionate letter, which presents a very beautiful picture of his domestic character, and affords a curious insight into the minute regularity of his daily habits. He landed on the banks of the Delaware in October, and forthwith summoned an assembly of the freemen of the province, by whom the frame of government, as it had been promulgated in England, was accepted. Penn's principles did not suffer him to consider his title to the land as valid, without the consent of the natural

owners of the soil. He had instructed persons to negotiate a treaty of sale with the Indian nations before his own departure from England; and one of his first acts was to hold that memorable Assembly, to which the history of the world offers none alike, at which this bargain was ratified, and a strict league of amity established. We do not find specified the exact date of this meeting, which took place under an enormous elm-tree, near the site of Philadelphia, and of which a few particulars only have been preserved by the uncertain record of tradition. Well and faithfully was that treaty of friendship kept by the wild denizens of the woods: "a friendship," says Proud, the historian of Pennsylvania, "which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government."

Penn remained in America until the middle of 1681. During this time much was done towards bringing the colony into prosperity and order. Twenty townships were established, containing upwards of 7000 Europeans; magistrates were appointed; representatives, as prescribed by the constitution, were chosen, and the necessary public business transacted. In 1682 Penn undertook a journey of discovery into the interior; and he has given an interesting account of the country in its wild state, in a letter written home to the Society of Free Traders to Pennsylvania. He held frequent conferences with the Indians, and contracted treaties of friendship with nineteen distinct tribes. His reasons for returning to England appear to have been twofold; partly the desire to settle a dispute between himself and Lord Baltimore, concerning the boundary of their provinces, but chiefly the hope of being able, by his personal influence, to lighten the sufferings and ameliorate the treatment of the Quakers in England. He reached England in October, 1681. Charles II. died in February, 1685. But this was rather favourable to Penn's credit at court; for besides that James appears to have felt a sincere regard for him, he required for his own church that toleration which Penn wished to see extended to all alike. This credit at court led to the renewal of an old and assuredly most groundless report, that Penn was at heart a Papist—nay, that he was in Priest's orders, and a Jesuit: a report which gave him much uneasiness, and which he took much pains in public and in private to contradict. The same credit, and the natural and laudable affection and gratitude towards the Stuart family which he never dissembled, caused much trouble to him after the Revolution. He was continually suspected of plotting to restore the exiled dynasty; was four times arrested, and as often discharged in the total absence of all evidence against him. During the years 1691, 1692, and part of 1693, he remained in London, living, to avoid offence, in great seclusion; in the latter year he was heard in his own defence before the King and council, and informed that he need apprehend no molestation or injury.

The affairs of Pennsylvania fell into some confusion during Penn's long absence. Even in the peaceable sect of Quakers there were ambitious, bustling, and selfish men; and Penn was not satisfied with the conduct either of the representative Assembly, or of those to whom he had delegated his own powers. He changed the latter two or three times, without effecting the restoration of harmony: and these troubles gave a pretext for depriving him of his powers as Governor, in 1693. The real cause was probably the suspicion entertained of his treasonable correspondence with James II. But he was reinstated in August, 1694, by a royal order, in which it was complimentarily expressed that the disorders complained of were produced entirely by his absence. Anxious as he was to return, he did not find an opportunity till 1699: the interval was chiefly employed in religious travel through England and Ireland, and in the labour of controversial writing, from which he seldom had a long respite. His course as a philanthropist on his return to America is honourably marked by an endeavour to ameliorate the condition of negro slaves. The Society of Quakers in Pennsylvania had already come to a resolution, that the buying, selling, and holding men

in slavery was inconsistent with the tenets of the Christian religion: and following up this honourable declaration, Penn had no difficulty in obtaining for them free admission into the regular meetings for religious worship, and in procuring that other meetings should be holden for their particular benefit. The Quakers therefore merit our respect as the earliest, as well as some of the most zealous emancipators. Mr. Clarkson says, "When Penn procured the insertion of this resolution in the 'Monthly Meeting Book' of Philadelphia, he sealed as assuredly and effectually the Abolition of the Slave Trade, and the Emancipation of the Negroes within his own province, as, when he procured the insertion of the minute relating to the Indians in the same book, he sealed the civilization of the latter; for, from the time the subject became incorporated into the discipline of the Quakers, they never lost sight of it. Several of them began to refuse to purchase negroes at all; and others to emancipate those which they had in their possession, and this of their own accord, and purely from the motives of religion; till at length it became a law of the society that no member could be concerned, directly or indirectly, either in buying and selling, or in holding them in bondage; and this law was carried so completely into effect, that in the year 1780, dispersed as the society was over a vast tract of country, there was not a single negro as a slave in the possession of an acknowledged Quaker. This example, soon after it had begun, was followed by others of other religious denominations."

In labouring to secure kind treatment, to raise the character, and to promote the welfare of the Indians, Penn was active and constant, during this visit to America, as before. The legislative measures which took place while he remained, and the bickerings between the Assembly and himself, we pass over, as belonging rather to a history of Pennsylvania, than to the biography of its founder. For the same reason we omit the charges preferred against him by Dr. Franklin. The union in one person of the rights belonging both to a governor and a proprietor, no doubt is open to objection; but this cannot be urged as a fault upon Penn; and we believe that it would be difficult to name any person who has used power and privilege with more disinterested views. That he was indifferent to his powers, or his emoluments, is not to be supposed, and ought not to have been expected. He spent large sums, he bestowed much pains upon the colony: and he felt and stated it to be a great grievance, that, whereas a provision was voted to the royal governor during the period of his own suspension, not so much as a table was kept for himself; and that instead of contributing towards his expenses, even the trivial quit-rents which he had reserved remained unpaid; nay, it was sought by the Assembly, against all justice, to divert them from him, towards the support of the government. It is to be recollected that Franklin wrote for a political object, to overthrow the privileges which Penn's heirs enjoyed.

The Governor returned to England in 1701, to oppose a scheme agitated in Parliament for abolishing the proprietary governments, and placing the colonies immediately under royal control: the bill, however, was dropped before he arrived. He enjoyed Anne's favour, as he had that of her father and uncle, and resided much in the neighbourhood of the court, at Kensington and Knightsbridge. In his religious labours he continued constant, as heretofore. He was much harassed by a lawsuit, the result of too much confidence in a dishonest steward: which being decided against him, he was obliged for a time to reside within the walls of the Fleet Prison. This and the expenses, in which he had been involved by Pennsylvania, reduced him to distress, and in 1709, he mortgaged the province for £5,600. In 1712 he agreed to sell his rights to the Government for £12,000, but was rendered unable to complete the transaction by three apoplectic fits, which followed each other in quick succession. He survived, however, in a tranquil and happy state, though with his bodily and mental vigour much broken, until July 30, 1718, on which day he died at his seat at Rushcomb, in Berkshire, where he had resided for some years.

His first wife died in 1693. He married a second time in 1696; and left a family of children by both wives, to whom he bequeathed his landed property in Europe and America. His rights of government he left in trust to the Earls of Oxford and Powlett, to be disposed of; but no sale being ever made, the government, with the title of Proprietaries, devolved on the surviving sons of the second family.

Penn's numerous works were collected, and a life prefixed to them, in 1726. Select editions of them have been since published. Mr. Clarkson's "Life," Proud's "History of Pennsylvania," and Franklin's "Historical Review, &c., of Pennsylvania," for a view of the exceptions which have been taken to Penn's character as a statesman, may be advantageously consulted.



[From West's Picture of the Treaty between Penn and the Indians.]



ARTIST

THE ARTIST

THE ARTIST

THE ARTIST

LEIBNITZ.

THE materials for this life of Leibnitz are chiefly taken from the *éloge* of his contemporary Fontenelle.

Godfrey William Leibnitz was born at Leipzig, June 23, 1646. His father was Professor of Moral Philosophy in the University of that place: he died when his son was only six years old. Leibnitz's education therefore was left to his mother; and the great variety of his studies is traced to his free access to a large collection of books which his father left. He thus became a poet, an orator, an historian, a lawyer, a metaphysician, a mathematician, and a theologian. In some of these capacities he would not have escaped oblivion; but every accession to such a mass of titles becomes interesting, when it is remembered how conspicuous he became in more than one of them.

At the age of twenty he applied to the University of Leipzig for the degree of doctor of laws. This was refused on the plea that he was too young; and he then went to Altdorf, where he maintained a public disputation, and was admitted to the degree which he desired, with unusual distinction. From Altdorf he repaired to Nuremberg, where he heard of a secret society of chemists, or, which was then the same thing, of searchers after the philosopher's stone. Desiring to obtain some insight into their pursuits, he procured some books on chemistry, a subject which he had never studied, and picking out the phrases which seemed hardest, he wrote a letter altogether unintelligible to himself, which he addressed to them as his certificate of qualification. He was admitted with great honour, and was even offered the post of secretary, with a salary; and though he continued his intercourse with them for some time, he kept up his character as an adept to the last.

His first work, which appeared when he was twenty-two years old, was a treatise written under the name of George Vlicorius, recommending the choice of the Elector Palatine to be King of Poland. In 1670 he published his first philosophical work, an edition of "Marius Nizolius contra Pseudophilosophos;" and in the following year two treatises on abstract and concrete motion, severally dedicated to the French Academy and the Royal Society.

During his abode at Nuremberg, the Baron de Boinebourg, minister of the Elector of Mayence, procured a legal appointment for him in that state. While he held this post he travelled into France and England. After the death of the Elector, he accepted a similar appointment in the dominions of the Duke of Brunswick-Lunenbergh. At the peace of Nimeguen in 1678, he wrote upon some disputed ceremonies, under the title of *Cesarinus Furstnerius*, and displayed a great extent of reading, and a little of that speculative spirit which afterwards produced the *pre-established harmony*. He is said, though a Lutheran, to have argued on the supposition that Europe was to be considered

as a large federation, of which the Emperor was the temporal, and the Pope the spiritual head. In 1679 he was engaged by the reigning Duke to write the history of the House of Brunswick. On this service he went through Germany and Italy in search of authorities. It is related that, on one occasion, having left Venice in a small boat, a storm arose, and the boatmen began to discuss in Italian, which they supposed their passenger did not understand, the propriety of throwing the heretic overboard. Leibnitz, with great presence of mind, drew out a rosary, which he had about him *par précaution*, as Fontenelle supposes, who does not seem to guess that this anecdote, coupled with what has preceded, makes it at least an even chance that Leibnitz was really a Catholic. And this is negatively supported by the fact, that, Lutheran as he was considered, he very rarely attended the services of his church, in spite of the publicly-expressed disapprobation of the clergy. But on the other hand, he positively refused to profess Catholicism, when an advantageous settlement at Paris was offered on that condition. That he was both a religious man and a Christian is sufficiently attested by his writings.

He returned from his tour in 1690, and in 1693 published his "Codex Juris Gentium Diplomaticus." He had published almost at the same time with his first work a treatise on the study of jurisprudence. The first volume of the "History of Brunswick" appeared in 1707, and two others in 1710 and 1711.

In 1700 he induced the Elector of Brandenburg to found the Academy of Berlin, of which he was appointed perpetual president. He contributed many valuable papers to its memoirs. His patron, the Duke of Brunswick-Lunenbergh, died in 1678, and was succeeded by Ernest Augustus, first Elector of Hanover, on whose issue by the Electress Sophia the crown of England was settled. Leibnitz continued in the Elector's service till his death. This took place from gout, November 14, 1716, at Hanover. The real life of such a man is in his character and writings. With regard to the first, the account of Fontenelle is as follows. He had a strong constitution, ate a good deal, drank little, and never undiluted liquors. When alone, he always took his meals as his studies permitted. His chair was frequently his only bed, and in this way he is said to have sometimes passed whole months. He made notes of all he read, not to preserve them, but to fix the contents on his memory; for when once written, they were finally laid aside. He communicated freely with all classes of men, and could entirely divest himself of his character of a philosopher. His correspondence was immense; he answered every one who wrote, however small the pretext for addressing him. He was of a gay humour, easily excited to anger, and easily appeased. He lived at great expense, but had preserved and hid two years' amount of his salary. The securing of this treasure gave him great uneasiness; and upon this slight ground he has been charged with avarice. He was never married: it is said that he contemplated such a connection at the age of fifty, but that the lady desired time to consider. "This," says his biographer, "gave M. Leibnitz the same opportunity, and he continued unmarried."

The number and variety of characters in which Leibnitz is known will not permit us to say much upon each subject. His public life was that of a jurist. His "History of Brunswick" was continued by M. Echard, who supplied Fontenelle with the necessary information for his *éloge*. In youth he was a poet; and he is said in one day to have made three hundred Latin verses without a single elision. But the Leibnitz of our day is either the mathematician or the metaphysician.

In the first of these two characters he is coupled in the mind of the reader with Newton, as the co-inventor of what was called by himself the Differential Calculus, and by Newton the Method of Fluxions. Much might be instanced which was done by him for the pure sciences in other respects; but this one service, from its magnitude as a

discovery, and its notoriety as the cause of a great controversy, has swallowed up all the rest.

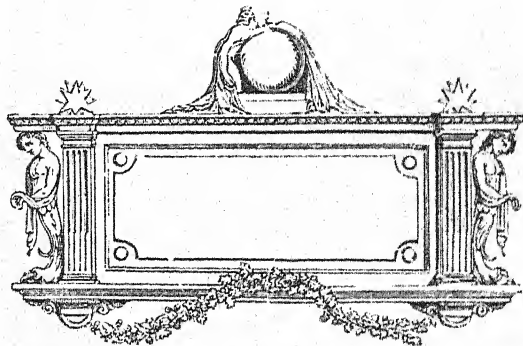
Leibnitz was in London in 1673, and from that time began to pay particular attention to mathematics. He was in correspondence with Newton, Oldenburg, and others, on questions connected with *infinite series*, and continued so more or less till 1684, when he published his first ideas on the Differential Calculus in the "Leipzic Acts." But it is certain that Newton had been in possession of the same powers under a different name, from about 1665. The English philosopher drops various hints of his being in possession of a new method, but without explaining what it was, except in one letter of 1672, of which it was afterwards asserted that a copy had been forwarded to Leibnitz in 1676. Leibnitz published both on the Differential and Integral Calculus before the appearance of Newton's "Principia" in 1687; and indeed before 1711, the era of the dispute, this new calculus had been so far extended by Leibnitz and the Bernoullis, that it began to assume a shape something like that in which it exists at the present day. In the first edition of the "Principia," Newton expressly avows that he had, ten years before (namely, about 1677,) informed Leibnitz that he had a method of drawing tangents, finding maxima and minima, &c.; and that Leibnitz had, in reply, actually communicated his own method, and that he (Newton) found it only differed from his own in symbols. This passage was, not very fairly, suppressed in the third edition of the "Principia," which appeared in 1726, after the dispute; and the space was filled up by an account of other matters. It was obvious that, on the supposition of plagiarism, it only gave Leibnitz a year to infer, from a hint or two, his method, notation, and results.

Some discussion about priority of invention led Dr. Keill to maintain Newton's title to be considered the sole inventor of the fluxional calculus. Leibnitz had asserted that he had been in possession of the method eight years before he communicated it to Newton. He appealed to the Royal Society, of which Newton was President, and that body gave judgment on the question in 1712. Their decision is now worth nothing; firstly, because it only determined that Newton was the *first* inventor, which was not the whole point, and left out the question whether Leibnitz had or had not stolen from Newton; secondly, because the charge of plagiarism is insinuated in the assertion that a copy of Newton's letter, as above mentioned, had been sent to Leibnitz. Now they neither prove that he had received this letter in time sufficient to enable him to communicate with Newton as above described, or, if he had received it, that there was in it a sufficient hint of the method of fluxions. The decision of posterity is, that Leibnitz fairly invented his own method; and though English writers give no strong opinion as to the fairness with which the dispute was carried on, we imagine that there are few who would now defend the conduct of their predecessors. Whoever may have had priority of invention, it is clear that to Leibnitz and the Bernoullis belongs the principal part of the superstructure, by aid of which their immediate successors were enabled to extend the theory of Newton; and thus Leibnitz is placed in the highest rank of mathematical inventors.

The metaphysics of Leibnitz have now become a bye-word. He is pre-eminent, among modern philosophers, for his extraordinary fancies. His monads, his pre-established harmony, and his best of all possible worlds, are hardly caricatured in the well-known philosophical novel of Voltaire. If any thinking monad should find that the pre-established harmony between his soul and body would make the former desire to see more of Leibnitz as a metaphysician, and the latter able to second him, we can inform him that it was necessary, for the best of all possible universes, that Michael Hansch should in 1728 publish the whole system at Frankfort and Leipzic, under the title, "Leibnitzii Principia Philosophica More Geometrico Demonstrata;" and also that M. Tenneman should give

an account of this system, and M. Victor Cousin translate the same. It is not easy to give any short description of the contents, nor would it be useful. A school of metaphysicians of the sect of Leibnitz continued to exist for some time in Germany, but it has long been extinct.

The mathematical works of Leibnitz were collected and published at Geneva in 1768. His correspondence with John Bernoulli was also published in 1745, at Lausanne and Geneva. It is an interesting record, and exhibits him in an amiable light. He gives his friend a check for his manner of speaking of Newton, at the time when the partizans of the latter were attacking his own character, both as a man and a discoverer. He says (vol. ii. p. 234), "I thank you for the animadversions which you have sent me on Newton's works; I wish you had time to examine the whole, which I know would not be unpleasant even to himself. But in so beautiful a structure, *non ego paucis offendar maculis.*" He also says that he has been informed by a friend in England, that hatred of the Hanoverian connection had something to do with the bitterness with which he was assailed: "Non ab omni veri specie abest, eos qui parum Domui Hanoveranae favent, etiam me lacerare voluisse; nam amicus Anglus ad me scribit, videri aliquibus non tam ut mathematicos et Societatis Regiæ Socios in socium, sed ut *Toryos in Whigium* quosdam egisse." (Vol. ii. p. 321.)





Engraved by W. Hall

WILLIAM HALL

*Thomas Paine and William Hall
philosophy of the Revolution*

WILLIAM III.

WILLIAM, PRINCE OF ORANGE, the third King of England of that name, born November 14, 1650, was the posthumous son of William II., Prince of Orange, and Mary Stuart, daughter of Charles I. of England. The fortunes of his childhood did not promise that greatness which he attained. His father had been thought to entertain designs hostile to the liberties of the United Provinces; and the suspicion of the father produced distrust of the son. When Cromwell dictated terms of peace to the Dutch in 1654, one of the articles insisted on the perpetual exclusion of the Prince of Orange from all the great offices formerly held by his family; and this sentence of exclusion was confirmed, so far as Holland was concerned, thirteen years after, by the enactment of the Perpetual Edict, by which the office of Stadtholder of Holland was for ever abolished. The Restoration of the Stuarts, however, was so far favourable to the interests of the House of Orange, as to induce the princess-royal to petition, on her son's behalf, that he might be invested in the offices and dignities possessed by his ancestors. The provinces of Zealand, Friesland, and Guelderland warmly espoused her cause; even the States of Holland engaged to watch over his education, "that he might be rendered capable of filling the posts held by his forefathers." They formally adopted him as "a child of the state," and surrounded him with such persons as were thought likely to educate him in a manner suited to his station in a free government.

A storm broke upon Holland just as William was ripening into manhood; and discord at home threatened to aggravate the misfortunes of the country. The House of Orange had again become popular; and a loud cry was raised for the instant abolition of the Perpetual Edict, and for installing the young prince in all the offices enjoyed by his ancestors. The Republican party, headed by the De Witts, prevented this; but they were forced to yield to his being chosen Captain-General and High-Admiral. Many persons hoped that William's military rank and prospects would incline his uncle Charles II. to make common cause with the friends of liberty and independence; but the English monarch was the pensioner of the French King, and France and England jointly declared war against the States, April 7, 1672. The Dutch made large preparations; but new troops could not suddenly acquire discipline and experience. The enemy meditated, and had nearly effected, the entire conquest of the country; the populace became desperate; a total change of government was demanded; the De Witts were brutally massacred; and William was invested with the full powers of Stadtholder. His fitness for this high office was soon demonstrated by the vigour and the wisdom of his measures. Maastricht was strongly garrisoned; the Prince of Orange, with a large army, advanced to the banks of the Issel; the Dutch fleet cruised off the mouth of the Thames, to prevent the naval forces of England and France from joining. The following year, 1673, Louis XIV. took Maastricht; while the Prince of Orange, not having forces sufficient to oppose the French army, employed himself in retaking other towns from the enemy. New alliances were

formed; and the prince's masterly conduct not only stopped the progress of the French, but forced them to evacuate the province of Utrecht. In 1674 the English Parliament compelled Charles II. to make peace with Holland. The Dutch signed separate treaties with the Bishop of Munster and the Elector of Cologne. The gallantry of the prince had so endeared him to the States of Holland, that the offices of Stadtholder and Captain-General were declared hereditary in his male descendants. Meanwhile he continued to display both courage and conduct in various military operations against the French. The battle of Senefle was desperately fought. After sunset, the conflict was continued by the light of the moon; and darkness, rather than the exhaustion of the combatants, put an end to the contest, and left the victory undecided. The veteran Prince of Condé gave a candid and generous testimonial to the merit of his young antagonist: "The Prince of Orange," said he, "has in every point acted like an old captain, except in venturing his life too much like a young soldier."

In 1675 the sovereignty of Guelderland and of the county of Zutphen was offered to William, with the title of Duke, which was asserted to have been formerly vested in his family. Those who entertained a bad opinion of him, and attributed whatever looked like greatness in his character to ambition rather than patriotism, insinuated that he was himself the mainspring of this manifest intrigue. He had at least prudence enough to deliberate on the offer, and to submit it to the judgment of the States of Holland, Zealand, and Utrecht. They viewed with jealousy the aristocratic dignity, and he wisely refused it. This forbearance was rewarded by the province of Utrecht, which adopted the precedent of Holland, in voting the Stadtholdership hereditary in the heirs-male of his body.

The campaign of 1675 passed without any memorable event in the Low Countries. In the following year hopes of peace were held out from the meeting of a congress at Nimeguen; but the articles of peace were to be determined rather by the events of the campaign than by the deliberations of the negotiators. The French took Condé and several other places: the Prince of Orange, bent on retaliation, sat down before Maestricht, the siege of which he urged impetuously; but the masterly movements of the enemy, and a scarcity of forage, frustrated his plans. Aire had already been taken; the Duke of Orleans had made himself master of Bouchain; Marshal Schomberg, to whom Louis had entrusted his army on retiring to Versailles, was on the advance; and it was found expedient to raise the siege of Maestricht. It was now predicted that the war in Flanders would be unfortunate in its issue; but the Prince of Orange, influenced by the mixed motives of honour, ambition, and animosity, kept the Dutch Republic steady to the cause of its allies, and refused to negotiate a separate peace with France. In October, 1677, he came to England, and was graciously received by the King his uncle. His marriage with Mary, eldest daughter of the Duke of York, was the object of his visit. That event gave general satisfaction at the time; the consequences which arose from it were unsuspected by the most far-sighted. At first the King was disinclined to the match; then neutral; and at last favourable, in the hope of engaging William to fall in with his designs, and listen to the separate proposals of the French monarch. The prince, on his part, was pleased with the prospect, because he expected that the King of England would, at length, find himself obliged to declare against Louis, and because he imagined that the English nation would be more strongly engaged in his interest, and would adopt his views with respect to the war. In this he was disappointed, though the Parliament was determined on forcing the King to renounce his alliance with Louis. But the States had gained no advantage commensurate with the expense and danger of the contest in which they were engaged, and were inclined to conclude a separate treaty. Mutual discontent among the allies led to the dissolution of the confederacy, and a peace advantageous to France was concluded at Nimeguen in 1678; but causes of animosity still subsisted. The Prince of Orange, independent of political enmity, had now personal grounds of complaint against Louis; who

deeply resented the zeal with which William had espoused the liberties of Europe and resisted his aggressions. He could neither bend so haughty a spirit to concessions, nor warp his integrity even by the suggestions of his dominant passion, ambition. But it was in the power of the French monarch to punish this obstinacy, and by oppressing the inhabitants of the Principality of Orange, to take a mean revenge on an innocent people for the imputed offences of their sovereign. In addition to other injuries, when the Duchy of Luxembourg was invaded by the French troops, the commanding officer had orders to expose to sale all the lands, furniture, and effects of the Prince of Orange, although they had been conferred on him by a formal decree of the States of the country. Whether to preserve the appearance of justice, or merely as an insult, Louis summoned the Prince to appear before his Privy Council in 1682, by the title of *Messire Guillaume Comte de Nassau*, living at the Hague in Holland. In the emergency occasioned by the probability of the Dutch frontier being attacked in 1683, the Prince of Orange exerted all his influence to procure an augmentation of the troops of the Republic; but he had the mortification to experience an obstinate resistance in several of the States, especially in that of Holland, headed by the city of Amsterdam. His coolness and steadiness, qualities invaluable in a statesman, at length prevailed, and he was enabled to carry his measures with a high hand.

The accession of James II. to the throne of Great Britain, in 1685, was hailed as an opportunity for drawing closer both the personal friendship and the political alliance between the Stadtholder of the one country and the King of the other; but a totally different result took place. The headstrong violence of James brought about a coalition of parties to resist him; and many of the English nobility and gentry concurred in an application to the Prince of Orange for assistance. At this crisis William acted with such circumspection as befitted his calculating character. The nation was looking forward to the Prince and Princess, as its only resource against tyranny, civil and ecclesiastical. Were the presumptive heir to concur in the offensive measures, he must partake with the King of the popular hatred. Even the continental alliances, which William was setting his whole soul to establish and improve, would become objects of suspicion to the English, and Parliament might refuse to furnish the necessary funds. Thus by one course he might risk the loss of a succession which was awaiting him; by an opposite conduct, he might profit by the King's indolence, and even forestall the time when the throne was to be his in the course of nature. The birth of a son and heir, in June, 1688, seemed to turn the scale in favour of James; but the affections of his people were not to be recovered: it was even asserted that the child was supposititious. This event, therefore, confirmed William's previous choice of the side which he was to take; and his measures were well and promptly concerted. A declaration was dispersed throughout Great Britain, setting forth the grievances of the kingdom, and announcing the immediate introduction of an armed force from abroad, for the purpose of procuring the convocation of a free Parliament. In a short time, full four hundred transports were hired; the army rapidly fell down the rivers and canals from Nimwegen; the artillery, arms, stores, and horses were embarked; and, on the 21st of October, 1688, the Prince set sail from Helvoetsluys, with a fleet of near five hundred vessels, and an army of more than fourteen thousand men. He was compelled to put back by a storm; but, on a second attempt, he had a prosperous voyage, while the King's fleet was wind-bound. He arrived at Torbay on the 4th of November, and disembarked on the 5th, the anniversary of the Gunpowder Treason. The remembrance of Monmouth's ill-fated rebellion prevented the western people from joining him; but at length several persons of consideration took up the cause, and an association was formed for its support. At this last hour James expressed his readiness to make concessions; but it was too late; they were looked on only as tokens of fear: the confidence of the people in the King's

sincerity was gone for ever. But, how much soever his conduct deserved censure, his distresses entitled him to pity. One daughter was the wife of his opponent; the other threw herself into the hands of the insurgents. In the agony of his heart the father exclaimed, "God help me! my own children have forsaken me!" He sent the Queen and infant Prince to France. Public affairs were in the utmost confusion, and seemed likely to remain so while he stayed in the island. After many of those perplexing adventures and narrow escapes which generally befall enthroned royalty, he at length succeeded in embarking for the continent.

The Prince issued circular letters for the election of members to a Convention, which met January 22, 1689. It appeared at once, that the House of Commons, agreeably to the prevailing sentiments both of the nation and of those in present authority, was rightly chosen from among the Whig party. The throne was declared vacant by the following vote:—"That King James the Second, having endeavoured to subvert the constitution of the kingdom by breaking the original contract between King and people; and having, by the advice of Jesuits and other wicked persons, violated the fundamental laws, and withdrawn himself out of the kingdom, has abdicated the government, and that the throne is thereby vacant." By the national consent, the vacancy was supplied by his daughter Mary and her husband William conjointly. Anne was nominated the next in succession, to the exclusion of the infant prince. The Bill of Rights was passed at the same time, settling disputed points between King and people, circumscribing and defining the royal prerogative, and affirming the rights of the nation. That "original contract between king and people," referred to by the vote of Parliament, seemed hitherto to have existed rather as a theory than as a practical and binding engagement; but at this crisis the contract was put into legal form, and duly executed; the general principles of free government were distinctly promulgated; and a precedent was established which fixed the succession to the British monarchy on Protestantism, and on the choice of the nation through its parliamentary organ.

William was thus chosen for the sovereign of a powerful kingdom; but he had little personal knowledge of his new subjects, and party feuds ran high, so that it was more difficult to steer between the opposing factions of the British court than it had been between those of the United Provinces. His reign accordingly was pregnant with events, both domestic and foreign, of the highest historical interest; though we shall mention none but those in which he was immediately and personally concerned.

The Prince of Orange lost no time in apprising the States-General of his accession to the British throne. He assured them of his persevering endeavours to promote the well-being of his native country, which he was so far from abandoning, that he intended to retain his high offices in it. War with France was renewed early in 1689 by the States, supported by the house of Austria and some of the German Princes; nor was it difficult for William to procure the concurrence of the English Parliament, when the object was the humiliation of France and her arbitrary sovereign. But the Commission for reforming church discipline threw him into difficulties with his new subjects. The high-church party branded the King as an enemy to the hierarchy, because he was inclined to relieve the Dissenters from the oppressions of which they complained. The two Universities declared against all alterations. Dr. Jane, the most violent partisan in the convocation, was chosen prolocutor, and in a speech to the Bishop of London, as president, asserted that the English Liturgy needed no reform, and concluded with the declaration of the barons, "*Nolumus leges Angliæ mutari.*" The Bishop's exhortation to charity and indulgence towards the Dissenters was so ill received, that it was necessary to prorogue the convocation, on the plea that the royal commission was invalid from not having been sealed. In the spring of 1689, James landed in Ireland with a French force, and was received by the Catholics

with marks of strong attachment. Marshal Schomberg was sent to oppose him, but was able to effect little during the campaign of that year. William, in the mean time, had been successful in suppressing a Jacobite insurrection in Scotland, and embarked for Ireland with a reinforcement in the summer of 1690. He immediately marched against James, who was strongly posted on the river Boyne. Schomberg passed the river in person, and put himself at the head of a corps of French Protestants. Pointing to the enemy, he said, "Gentlemen, behold your persecutors!" With these words he advanced to the attack, but was killed by a random shot from the French regiments. The death of this general was near proving fatal to the English army; but William retrieved the fortune of the day, and totally dispersed the opposite force. In this engagement the Irish lost 1500 men, and the English about one third of that number.

Disturbances again took place among the Jacobites in the Scotch Highlands. A simultaneous insurrection was planned in both kingdoms, while a descent from the French coast was to have divided the attention of the friends of government; but the defeat of the French fleet near Cape La Hogue, in 1692, frustrated this combined attempt, and relieved the nation from the dread of civil war. In 1691 the King had placed himself at the head of the Grand Alliance against France, of which he had been the prime mover; he was therefore absent on the continent during the dangers to which his new kingdom was exposed. His repeated losses in the first two campaigns rather impaired than enhanced his military renown. He resolved to seize the first opportunity of retrieving his honour by a spirited attempt to surprise Marshal Luxembourg, at Steenkirk, but was again defeated, after having fought with courage and perseverance against unequal numbers. In 1693 he was defeated at Landen by Luxembourg, notwithstanding his brave efforts to retrieve the fortune of the day. The victory was held by the allies to have been gained solely by superior numbers; and though the allies suffered severely, the enemy lost a greater number both of officers and men, and gained no solid advantage by the battle. William charged wherever the danger was greatest; his dress was penetrated by three musket balls. But in this, as in other battles, his arrangements were severely censured. When Luxembourg saw the nature of his position, immediately before the engagement, he is said to have exclaimed, "Now I believe Waldeck is really dead;" in allusion to that general's acknowledged skill in choosing ground for an encampment. The campaign of 1694 was opened by William with superior forces; but the genius and skilful tactics of Luxembourg prevented the allies from availing themselves, in any considerable degree, of their advantages. The death of Queen Mary, which took place early in 1695, proved a severe calamity, both to the king and the nation. She had been a vigilant guardian of her husband's interests, which were constantly exposed to hazard by the conflicts of party, and by the disadvantages under which he laboured as a foreigner. In 1696 a congress was opened at Ryswick, to negotiate a general peace; and William was so far cured of ambition as not to interpose any obstacles. In the following year the treaty was concluded.

The leading object of the English Parliament, when the war no longer pressed on its resources, was the reduction of the military establishment. In this all parties concurred: the friends of liberty, from jealousy of a standing army, as dangerous to the constitution; the friends of the excluded family, from personal dislike of its supplanter, and a desire to thwart him in his favourite pursuit. The King of Spain's death was the last event of great importance in William's reign. The powers of Europe had arranged plans to prevent the accumulation of the Spanish possessions in the houses of Bourbon and Austria; but the French King violated all his solemn pledges, by accepting the deceased monarch's will in favour of his own grandson, the Duke of Anjou. In consequence of this breach of faith, preparations were made by England and Holland for a renewal of war with France;

but a fall from his horse prevented William from further pursuing his military career, and the glory of reducing Louis XIV. within the bounds of his own kingdom was left to be earned by the generals of his successor. The King was nearly recovered from the lameness consequent on his fall, when fever supervened. While he lay sick, the Earl of Albemarle arrived from Holland, to confer with him privately on the state of continental affairs; but his information was coldly received, and the King said that he was approaching his end. In the evening he thanked his principal physician for his attention, and said, "I know that you and the other learned physicians have done all that your art can do for my relief; but all means are ineffectual, and I submit." He died March 8, 1701-2, in the fifty-second year of his age and thirteenth of his reign.

The character of King William has been drawn with all the exaggeration of panegyric and obloquy by the opposing partisans in a cause, which is still the subject of controversy on general principles, although the personal interest of contending individuals and families has long been extinguished. William therefore can scarcely, even now, be viewed with the cool impartiality of mere history. His personal character was neither amiable nor interesting: but his native country owes him a lasting debt of gratitude, as the second founder of its liberty and independence; and his adopted country is bound to uphold his memory, as its champion and deliverer from civil and religious thralldom. In short, the attachment of the English nation to constitutional rights and liberal government may be measured by its adherence to the principles established at the Revolution of 1688, and its just estimate of that Sovereign and those statesmen who placed the liberties of Great Britain on a solid and lasting foundation.

[*"Histoire des Provinces Unies,"* Voltaire, Burnet, Hume, Smollett.]



[From West's Picture of the Battle of the Boyne.]



Engraved by T. A. Dhan.

LORD CHANCELLOR SOMERS.

*From a Picture by Sir L. Kneller
in the possession of the Royal Society.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published by W. S. Orr & Co. London.

SOMERS.

JOHN SOMERS was born at Worcester, in an ancient house called the White Ladies, which, as its name seems to import, had formerly been part of a monastery or convent. The exact date of his birth cannot be ascertained, as the parish registers at Worcester, during the civil wars between Charles I. and his Parliament, were either wholly lost, or so inaccurately kept as not to furnish any authentic information. It appears probable, however, from several concurring accounts, that he was born about the year 1650. The family of Somers was respectable, though not wealthy, and had for several generations been possessed of an estate at Clifton, in the parish of Severnstone, in Gloucestershire. Admiral Sir George Somers, who in the reign of James I. was shipwrecked on the Bermudes, and afterwards died there, leaving his name to that cluster of islands, is said by Horace Walpole, in his "Catalogue of Royal and Noble Authors," to have been a member of the same family. The father of Somers was an attorney in respectable practice at Worcester; who, in the civil wars, became a zealous Parliamentary, and commanded a troop in Cromwell's army.

Of the early education of Somers, we have only a meagre and unsatisfactory account. The house called the White Ladies, in which he was born, was occupied by a Mr. Burton, an eminent clothier of Worcester, who had married his father's sister. This lady, having no son of her own, adopted Somers from his birth, and brought him up in her house, which he always considered as his home till he went to the university. He appears for some years to have been a day-scholar in the college school at Worcester, which before his time had attained a high character for classical education, under the superintendence of Dr. Bright, a clergyman of great learning and eminence. At a subsequent period, we find him at a private school at Walsall in Staffordshire: he is described by a school-fellow as being then "a weakly boy, wearing a black cap, and never so much as looking out when the other boys were at play." He seems indeed to have been a remarkably reserved and "sober-blooded" boy. At a somewhat latter period Sir F. Winnington says of him, that "by the exactness of his knowledge and behaviour, he discouraged his father and all the young men that knew him. They were afraid to be in his company." In what manner his time was occupied from the period of his leaving school until he went to the university, is unknown. It has been suggested that he was employed for several years in his father's office, who designed him for his own department of the profession of the law. There is no positive evidence of this circumstance, though the conjecture is by no means improbable. It cannot, however, be doubted that, during this period, he devoted much of his time to the study of history and the civil law, and laid in a portion of that abundant store of constitutional learning which afterwards rendered him the ornament of his profession, and of the age in which he lived. About this time also he

formed several connexions, which had great influence upon his subsequent success in life. The estates of the Earl of Shrewsbury were managed by Somers's father; and as this young nobleman had no convenient residence of his own in Worcestershire, he spent much of his time at the White Ladies, and formed an intimate friendship and familiarity with young Somers. In 1672 he was also fortunate enough to be favourably noticed by Sir Francis Winnington, then a distinguished practitioner at the English bar, who was under obligations to his father for his active services in promoting his election as a Member of Parliament for the city of Worcester. Winnington is described by Burnet as a lawyer who had "risen from small beginnings, and from as small a proportion of learning in his profession, in which he was rather bold and ready, than able." It is natural to suppose that such a man, feeling his own deficiencies, would readily perceive with what advantage he might employ the talents and industry of Somers in assisting him both in Westminster Hall and in Parliament. It was probably with this intention that Winnington advised him to go to the university, and to prosecute his studies with a view to being called to the bar.

In 1674 Somers was entered as a Commoner of Trinity College, Oxford, being then about three-and-twenty years of age. The particulars of his progress through the university are not recorded; but here, as at school, his contemporaries could perceive few indications of those splendid talents which afterwards raised him to such extraordinary eminence. His college exercises, some of which are still extant, are said to have been in no respect remarkable; and he quitted the university without acquiring any acedemical honours beyond his Bachelor's degree. Mr. Somers was called to the bar in 1676, by the Society of the Middle Temple; but he continued his residence at the university for several years afterwards, and did not remove to London until the year after his father's death, in 1681, upon which event he succeeded to his paternal estate at Severn-stoke. During his residence at Oxford he had the advantage of being introduced by the Earl of Shrewsbury and Sir F. Winnington to many of the patriotic opponents of the arbitrary measures of the Court. At this time he published several tracts, which sufficiently displayed to the world his familiar and accurate knowledge of constitutional history. His first acknowledged work was the *Report of an Election Case*, and is entitled "The Memorable Case of Denzil Onslow, Esq., tried at the Assizes in Surrey, July 20, 1681, touching his election at Haslemere, in Surrey." His next performance was "A Brief History of the Succession, collected out of the Records and the most authentic Historians." This work was written at the time when the proposal to bring in a Bill to exclude the Duke of York from the succession occupied universal attention, and excited the most intense interest. The object of Mr. Somers's tract was to exhibit the principles upon which the Parliament of England has authority to alter, restrain, and qualify the right of succession to the Crown: and he places the historical arguments in support of this proposition in a forcible and convincing light. Indeed, though it might be difficult to justify such a proposition by abstract arguments upon what is called the theory of the British Constitution, it has been so repeatedly acted upon in several periods of our history, that even in the time of Charles II. the practice had, as Somers justly contended, to all intents and purposes established and sanctioned the principle. An excellent tract upon the same subject, entitled "A just and modest Vindication of the two last Parliaments," which appeared shortly after the breaking up of the Oxford Parliament in March, 1681, has been partly ascribed to Somers. Burnet says that this tract, which he characterizes as "the best writ paper in all that time," was at first penned by Algernon Sidney, but that a new draught was made by Somers, which was corrected by Sir William Jones. Upon occasion of the attempt of the Court party in 1681, by the illegal examination of witnesses under the direction of the King's Counsel in open court, to induce a grand jury

at the Old Bailey to find a true bill for high treason against the Earl of Shaftesbury, Mr. Somers wrote his celebrated tract entitled "The Security of Englishmen's Lives, or the Trust, Power, and Duty of the Grand Juries of England explained." Of this work, Bishop Burnet says, "It passed as writ by Lord Essex, though I understood afterwards it was writ by Somers, who was much esteemed, and often visited by Lord Essex, and who trusted himself to him, and writ the best papers that came out in that time." In later times, this work has been universally ascribed to Somers. During his residence at Oxford, Somers was not inattentive to polite literature; he published a translation of some of Ovid's Epistles into English verse, which at the same time that it shows that he could never have borne so distinguished a rank as a poet, as he afterwards attained as a lawyer and statesman, is by no means a contemptible performance. His translations from Ovid, and a version of Plutarch's Life of "Alcibiades," are the only published proofs of his classical studies at Oxford.

In the year 1682 he removed to London, and immediately commenced an assiduous attendance upon the courts of law, which at that time was considered as the highway of the legal profession. Under the powerful patronage of Sir Francis Winington, who had been Solicitor-General, and was then in the full stream of business, he rose with considerable rapidity into good practice at the bar. In 1683 he appeared as junior counsel to Winington, in the defence to an important political prosecution instituted against Pilkington and Shute, with several other persons, for a riot at the election of sheriffs for the City of London. His employment in a case of so much public expectation may be taken as a proof that at that time his professional merits were in some degree appreciated: and in the reign of James II. his practice is said to have produced £700 a year, which at that time was a very large income for a common lawyer of five years standing. But such was the character for research and industry which he had attained within a very few years from the commencement of his professional career, that on the trial of the Seven Bishops in 1688, he was introduced as counsel into that momentous cause at the express and peremptory recommendation of Pollexfen, one of the greatest lawyers of that day. The rank of the defendants, the personal interest of the King in the question at issue, the general expectation excited by this conflict amongst all classes of the people, and above all, the event of the prosecution which drove James from his throne and kingdom, and immediately introduced the Revolution of 1688, render the trial of the Seven Bishops one of the most important judicial proceedings that ever occurred in Westminster Hall. It was no trifling testimony, therefore, to the high estimation in which Somers was held by experienced judges of professional merit, that he should be expressly selected by the counsel for the defendants to bear a part in the defence. Kemet says (vol. iii. p. 513, n.) that when Somers was first named, "objection was made amongst the Bishops to him, as too young and obscure a man; but old Pollexfen insisted upon him, and would not be himself retained without the other; representing him as the man who would take most pains and go deepest into all that depended on precedents and records." How far the leading counsel for the Bishops were indebted to the industry and research of Somers, for the extent of learning displayed in their admirable arguments on that occasion, cannot now be ascertained; his own speech, as reported in the "State Trials," contains a summary of the constitutional reasons against the existence of a dispensing power in the King, expressed in clear and unaffected language, and applied with peculiar skill and judgment to the defence of his clients.

The intimate connexion of Somers with the leaders of that political party by whom the Revolution was effected, and in particular with his early friend Lord Shrewsbury, leaves little room for doubt that he was actively employed in devising the means by

which that important event was brought about. It is said by Tindal that he was admitted into the most secret councils of the Prince of Orange, and was one of those who planned the measure of bringing him over to England. Immediately upon the flight of James II., the Prince of Orange, by the advice of the temporary assembly which he had recovered as the most proper representative of the people in the emergency of the time, issued circular letters to the several counties, cities, and boroughs of England, directing them to summon a Parliamentary Convention. On this occasion Mr. Somers was returned as a representative by his native city of Worcester. We find him taking a conspicuous part in the long and laborious debates which took place in that assembly respecting the settlement of the government. Upon a conference with the Lords upon the resolution, "that James II. having withdrawn himself out of the kingdom had abdicated the government, and that the throne had thereby become vacant," Mr. Somers spoke at great length, and with much learning, in support of the original resolution against some amendments proposed by the Lords. This resolution having been ultimately adopted by both Houses of Parliament, and the Prince and Princess of Orange having been declared King and Queen of England, a committee was appointed, of which Somers was a member, to bring in heads of such things as were necessary for securing the Protestant religion, the laws of the land, and the liberties of the people. The report of this committee, which was a most elaborate performance, having been submitted to the examination of a second committee, of which Somers was chairman, formed the substance of the Declaration of Right, which was afterwards assented to by the King and Queen and both Houses of Parliament, and then adopted as the basis of the Constitution.

It is impossible to ascertain with precision the particular services rendered by Somers in the accomplishment of this great measure. There was perhaps no individual at that moment in existence who was so well qualified to lend important aid in conducting his country with safety through the difficulties and dangers of a change of government, and in placing the interests of the nation upon a secure and solid foundation. Fortunate was it for the people of England and their posterity that the services of a man of his industry and settled principles, of his sound constitutional information, and his rational and enlightened views of the relative rights and duties of kings and subjects, were at that critical juncture available to his country; and that, at the instant of the occurrence of this momentous revolution, his character was sufficiently known and appreciated to render those services fully effective.

Shortly after the accession of William and Mary, Somers was appointed Solicitor-General, and received the honour of knighthood. Bishop Burnet says, that in the warm debates, which took place in Parliament on the bill respecting the recognition of the King and Queen, and the validity of the new settlement of the government, it was strongly objected by the Tories that the convention, not being summoned by the King's writ, had no legal sanction; and that Somers distinguished himself by the spirited and able manner in which he answered the objection; "speaking with such zeal and such an ascendant of authority that none were prepared to answer it; so that the bill passed without more opposition. This was a great service done in a very critical time, and contributed not a little to raise Somers's character."

In April, 1692, Sir John Somers became Attorney-General, and in the month of March following was appointed Lord-Keeper of the Great Seal. While he presided in the Court of Chancery as Lord-Keeper, he delivered his celebrated judgment in the Bankers' case, which Mr. Hargrave describes as "one of the most elaborate arguments ever delivered in Westminster Hall." It is said that Lord Somers expended several hundred pounds in books and pamphlets for this argument. In 1697 he was appointed Lord Chancellor, and raised to the peerage, with the title of Baron Somers of Evesham.

In the year immediately succeeding his elevation to the peerage, it was the fate of Lord Somers to experience the virulence of party animosity, and the selfishness and instability of royal favour. His influence with the King, and the moderation and good sense with which he had restrained the impetuosity of his own party, had been long the means of preserving the Whig administration; and the Tories saw plainly that there were no hopes for the attainment of their objects so long as Lord Somers retained the confidence of the King. William had been, from the commencement of his reign, continually vacillating between the two parties according to the circumstances of his affairs; at this period he was so incensed and embarrassed by the conduct of the contending parties in the House of Commons, that he readily listened to the leaders of the Tories, who assured him that they would undertake to manage the Parliament as he pleased, if he would dismiss from his councils the Lord Chancellor Somers, whom they represented to be peculiarly odious to the Commons. In fact, the Tory party in the House of Commons had, in the course of the stormy session of Parliament which commenced in November, 1699, made several violent but ineffectual attacks upon the Lord Chancellor. The first charge brought against him was, that he had improperly dismissed many gentlemen from the commission of the peace: upon a full explanation of all the circumstances, this charge was proved to be so utterly groundless that it was abandoned by those who had introduced it. The second accusation had no better foundation than the first. Great complaints having been made of certain English pirates in the West Indies, who had plundered several merchant ships, it was determined to send out a ship of war for the purpose of destroying them. But as there was no fund to bear the charge of such an expedition, the King proposed to his ministers that it should be carried on as a private undertaking, and promised to subscribe £3,000 on his own account. In compliance with this recommendation, Lord Somers, the Duke of Shrewsbury, the Earls of Romney, Oxford, Bellmont, and several others, contributed a sufficient sum to defray the whole expense of the armament. Unfortunately one Captain Kidd was appointed to command the expedition, who was unprincipled enough to turn pirate himself, and having committed various acts of robbery on the high seas, was eventually captured, brought to England, and some time afterwards tried and executed for his offences. It was then insinuated that the Lord Chancellor and the other individuals who had subscribed towards the expedition were engaged as partners in Kidd's piratical scheme; so that an undertaking, which was not only innocent, but meritorious and patriotic, was construed by the blindness of party prejudice into a design for robbery and piracy. A resolution in the House of Commons, founded upon this absurd imputation, was rejected by a great majority. Shortly afterwards, after ordering a list of the Privy Council to be laid before the House, a question was moved in the House of Commons, "that an address should be made to his Majesty to remove John Lord Somers, Chancellor of England, from his presence and councils for ever." This motion, however, was also negatived by a large majority. The prosecution of these frivolous charges against Lord Somers was a source of perpetual irritation to the King, in consequence of the vexatious delay it occasioned to the public service, and the virulent party spirit which it introduced into the House of Commons; and it was under the influence of this feeling, and in order to deliver himself from a temporary embarrassment, that he selfishly determined to adopt the interested advice of the Tory leaders, and to remove the Lord Chancellor from his office. He accordingly intimated to Lord Somers that it was necessary for his service that he should resign the seals, but wished him to make the resignation himself, in order that it might appear as if it was his own act. The Chancellor declined to make a voluntary surrender of the seals, as such a course might indicate a fear of his enemies, or a consciousness of misconduct in his office; upon which Lord Jersey was sent with an express warrant for the seals, and Lord Somers delivered them to him without hesitation.

The malignity of party spirit was not satisfied by the dismissal of Lord Somers from his office, and from all participation in the government. Soon after his retirement, namely, in the year 1701, the celebrated Partition Treaties gave occasion to much angry debate in both Houses of Parliament. His conduct, with respect to these treaties, seems to have been entirely irreproachable; but it became the subject of much misrepresentation, and the most unreserved invective and abuse in the House of Commons. It appears that in 1698, when the King was in Holland, a proposal was made to him by the French Government for arranging the partition of some of the territories belonging to the crown of Spain upon the expected death of Charles II. This partition was to be made in certain defined proportions between the Electoral Prince of Bavaria, the Dauphin of France, and the Archduke Charles, the second son of the Emperor. The King entertained these proposals favourably, and wrote to Lord Somers, who was at that time Lord Chancellor, desiring his opinion upon them, and commanding him to forward to him a commission in blank under the great seal, appointing persons to treat with the Commissioners of the French Government. Lord Somers, after communicating with Lord Orford, the Duke of Shrewsbury, and Mr. Montague, as he had been authorised to do, transmitted to the King their joint opinions, which suggested several objections to the proposed treaty, together with the required commission. This was the "head and front of his offending" in this respect; for the treaty was afterwards negotiated abroad, and finally signed without any further communication with Lord Somers.

Understanding that he was accused in the House of Commons of having advised and promoted the Partition Treaties, Lord Somers requested to be heard in that House in his defence. His request being granted, he stated to the House, in a calm and dignified manner, the history of his conduct respecting the treaties, and contended with much force and eloquence, that in the whole course of that transaction he had correctly and honestly discharged his duty both as Chancellor and as a Privy Councillor. After he had withdrawn, a warm debate ensued, which terminated in a resolution carried by a small majority, "that John, Lord Somers, by advising his Majesty to conclude the Treaty of Partition, was guilty of a high crime and misdemeanour." Similar resolutions were passed against the Earl of Orford and Lord Halifax, and all of them were impeached at the bar of the House of Lords. The articles of impeachment against Lord Somers principally charged him with having affixed the great seal to the blank commission sent to the King in Holland, and afterwards to the treaties; with having encouraged and promoted the piracies of Captain Kidd; and with having received grants from the Crown for his own personal emolument. To each of these articles Lord Somers answered promptly and fully; to the two first he replied the facts of each case as above related; and in answer to the third, he admitted that the King had been pleased to make certain grant to him, but denied that they had been made in consequence of any solicitation on his part. After many frivolous delays and repeated disputes between the two Houses, a day was fixed for the trial of the impeachment; on which day the Commons not appearing to prosecute their articles, the Lords, by a considerable majority, acquitted Lord Somers of the charges and dismissed the impeachment.

The violence and folly exhibited in the conduct of these proceedings opened the eyes of the King to his error in having changed his ministry at so critical a time. He found to his infinite disquietude that instead of enabling him to manage the Commons as they had promised, the Tory leaders had rendered them more intractable and imperious than before; and that instead of sincerely endeavouring to promote peace abroad and quiet government at home, they were actuated entirely by motives of private passion and revenge. In this state of affairs he again directed his attention to Lord Somers,

in consequence, probably, of the urgent advice of Lord Sunderland, and wrote him a note from Lou, dated the 10th of October, 1701, assuring him of the continuance of his friendship. By the united exertions of Somers and Sunderland a negotiation was entered into with a view to the formation of a Whig ministry; but after some little progress had been made, the death of the King, in March, 1702, put an end to the project, and the succession of Queen Anne confirmed the establishment of the Tory administration.

The state of parties for some years after the accession of Queen Anne excluded Somers from taking any active part in political affairs. It is probable that at this period of his life he devoted his attention to literature and science, as in 1702 he was elected President of the Royal Society. He afterwards applied himself with diligence to the removal of several gross defects in the practice of the Courts of Chancery and Common Law. In 1706 he introduced into the House of Lords an extensive and effectual bill for the correction of such abuses. In passing through the House of Commons "it was found," says Burnet, "that the interest of under-officers, clerks, and attorneys, whose gains were to be lessened by this bill, was more considered than the interest of the nation itself. Several clauses, how beneficial soever to the subject, which touched on their profit, were left out by the Commons." Still the "Act for the Amendment of the Law and the better advancement of Justice," as it now stands amongst the statutes of the realm, effected a very important improvement in the administration of justice.

Lord Somers is said to have had a chief hand in projecting the scheme of the Union with Scotland; and in discussing and arranging the details of this great measure in the House of Lords, he appears to have been one of the most frequent and distinguished speakers, though he was then labouring under great bodily infirmity.

In the year 1708, on occasion of the temporary return of the Whigs to power, Lord Somers again formed part of the administration and filled the office of President of the Council. But the powers of his mind were at this time much enfeebled by continual ill-health; and it was probably with feelings of satisfaction that the change of parties in 1710, by causing his dismissal from office, enabled him finally to retire into private life.

Of the mode in which the remaining period of his life was spent after his removal from public business, little is known. There is, however, no doubt that the concluding years of his existence were darkened by much sickness and some degree of mental alienation. On the accession of George I. he formally took his seat at the Council-board; but a paralytic affection, which had destroyed his bodily health, had so impaired the faculties of his mind as to incapacitate him entirely for business. At intervals, however, when the pressure of disease was suspended, he appears to have recurred with strong interest to passing events in which the welfare of his country was involved. When the Septennial Bill was in progress, Lord Townshend called upon him: Lord Somers embraced him, congratulated him on the progress of the bill, and declared that "he thought it would be the greatest support possible to the liberty of the country." On a subsequent occasion, when informed by the same nobleman of the determination of George I., to adopt the advice of his ministry, by executing the full rigour of the law against Lord Berwickwater, and the other unfortunate persons concerned in the Rebellion of 1715, he is said to have asked with great emotion, and shedding many tears, "whether they meant to revive the proscriptions of Marius and Sylla?"

He soon afterwards sunk into a state of total imbecility, from which, on the 26th of April, 1716, he was happily released by death.

MARLBOROUGH.

JOHN CHURCHILL, first Duke of Marlborough, was born at Ashe in Devonshire, the seat of his maternal grandfather, Sir John Drake, June 24, 1650. His father, Sir Winston Churchill, was a man of some literary repute, a zealous Royalist, and in good esteem at the court of Charles II., to which John Churchill was introduced at the early age of twelve. He soon became one of the Duke of York's pages; gained that prince's favour, and was presented with a commission in the guards. In 1672 he held the rank of Captain in the English troops, which served as auxiliaries to France under the Duke of Monmouth; and he was so fortunate as to gain the good opinion of Turenne, and to be honoured with the public thanks of Louis XIV. for his gallant conduct at the siege of Maestricht. On his return to England, he was again attached to the Duke of York's household. He married Miss Sarah Jennings in 1681, and was created a peer of Scotland in 1682, and a peer of England soon after the Duke's accession to the throne, by the title of Baron Churchill of Sandridge in Hertfordshire. In this early part of his life he prudently abstained from active interference in politics. Gratitude and present interest combined to render him averse to thwart the wishes or policy of his master: political foresight and attachment to the Established Church warned him not to co-operate in the King's imprudent measures. He does not appear to have been embarrassed by an over-generous and enthusiastic temper; and therefore, whether or no he was of those who invited William of Orange to England, he had the less difficulty, on the landing of that prince, in making up his mind to the painful task of abandoning a kind master and a falling cause. But, in doing so, he was guilty of no treachery. Entrusted with the command of 6,000 men, he carried over no troops, and betrayed no post; but quietly withdrew with a few fellow-officers from King James's camp.

Soon after the Revolution, Lord Churchill was sworn into the Privy Council, and created Earl of Marlborough. He commanded the British contingent in the Netherlands in 1689, and had a large share in gaining the battle fought at Walcourt, August 25th. In the two following years he served in Ireland, and on the Continent, with the high approbation of King William. But his prosperity was suddenly checked by an abrupt dismissal from all his offices. This was soon followed by his committal to the Tower for high treason; but the falsity of this charge, the profligate contrivance of an obscure criminal, was soon shown. The cause of his dismissal from office is not clearly ascertained: it has been assigned to his advocacy of the interests of the Princess Anne; to his remonstrances against the undue favour shown by William towards his Dutch followers; to the detection of a clandestine correspondence with James II. It is at least certain that such a correspondence existed, and that it is a deep stain upon the honesty of Marlborough's character; whether we suppose him to have been earnest in the wish to bring back the Stuarts, or merely to have sought an opportunity for grace, if the political changes of that eventful period had restored the exiled family to the throne.



Engraved by J. Eyre sculpsit.

MARLBOROUGH.

*From the Picture by Sir Godfrey Kneller
in the Presence of the Duke of Marlborough at Colchester.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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Marlborough continued in disgrace until after the death of Queen Mary, which produced a reconciliation between the King and the Princess. In 1698, he was recalled to the Privy Council, and appointed Governor to the presumptive heir to the crown, the young Duke of Gloucester. From that time to the King's death, he continued, ostensibly at least, in favour, though not employed in any military capacity; and one of the King's last acts was to recommend him to Anne, as the fittest person to command her armies. This was not necessary to secure her favour. The Countess of Marlborough had long been endeared to her by the ties of a much closer and more familiar friendship than usually exists between a sovereign and a subject; and the Earl had stood in opposition to the court in support of her interests and had been disgraced, as many believed, on that account. Accordingly, one of the Queen's first acts was to confer on him the order of the Garter, and to nominate him Captain-General of the forces, at home and abroad. He was mainly instrumental in inducing the new government to confirm the alliances made by the late King, for prosecuting the war of the Spanish succession; was sent ambassador to Holland, and finally invested with the command of the allied army. We can only give a summary of the operations of each campaign in that war, in which Europe was delivered from the fear of France. The first, in 1702, was eminently successful, though the General was much hampered by the interference of the Dutch deputies who attended the army. The strong fortresses which line the Meuse, from Venloo to Liège, were wrested from France. The Queen expressed her gratitude for this auspicious beginning by conferring on Marlborough a dukedom, and a pension of £5,000: the two houses of Parliament voted their thanks. The following year was distinguished by no decisive events, chiefly owing to the difficulty of getting the Dutch to act with cordiality or concert: the conquests of the preceding campaign, however, were confirmed and extended. The memorable campaign of 1704 was remarkable for the boldness, political as well as military, of its conception, and the secrecy of its execution. The successes of the French in Germany having reduced the Emperor almost to despair, it became Marlborough's first object to prevent the total ruin of that monarch, and the consequent dissolution of the confederacy. To this end, without communicating his real views either to the States or to the English ministry, he obtained their sanction for opening the next year's operations on the Moselle; and passing that river, led his troops on to the Danube, and effected a junction with the imperial generals, the Margrave of Baden and Prince Eugene, almost before his real design was known at home, or even to the enemy. The first fruit of this was the battle of Schellenberg, near Donawerth, on the Danube, where the Elector of Bavaria's lines were forced, and his army beaten. The French, under Marshal Tallard, advanced to the support of their ally; and, with the Bavarians, took up a strong position near Höchstet, their right flank resting on the village of Blenheim, and being covered by the Danube. The British and allied troops, commanded by Marlborough and Eugene, amounted to about 52,000 men; the enemy were rather more numerous, and very strongly posted. To engage was dangerous; but the circumstances of the campaign rendered it necessary; and, against the advice of several officers and the expectation of the French, the attack was made on the morning of August 7th. After a bloody battle, the French position was carried, and their army utterly disorganised or destroyed. By this victory the whole Electorate of Bavaria fell into the hands of the Imperialists; and the French were driven to repass the Rhine. The allies followed them, and besieged and took the strong fortress of Landau, while the Duke, by hasty marches, led a detachment to the Moselle, and secured the city of Treves and the fortified town of Traerbach. To this expedition he attached great importance. "I reckon," he said, "the campaign well over, since the winter quarters are settled on the Moselle, which I think will give France as much uneasiness as anything that has been done this summer." In this single campaign the Emperor was relieved from the fear of being besieged in his capital; Germany freed from the pressure of war; and

the troops established in those quarters which afforded the best prospect of opening the next campaign to advantage ; and, above all, the charm of a long series of victories, the fancied invincibility of the French, was effectually destroyed.

Every mark of gratitude which a nation can pay was bestowed on the Duke of Marlborough. To perpetuate the memory of his services, the royal manor of Woodstock was granted to him and to his heirs ; and, in addition to this, in testimony of her own affection and respect, the Queen gave orders for erecting, at her own expense, the splendid pile of *BLenheim*.

The advantages which Marlborough hoped to derive from his position on the Moselle were entirely lost, through the inactivity of the German confederates. As if aware that this would be the case, the French concentrated their exertions to recover their losses in the Netherlands ; and they succeeded so far, that the Dutch sent pressing messages to Marlborough to return to their help. He did so, and soon restored the superiority of the allies in that quarter. But his success was attended with mortification, for the German general, left to act on the defensive on the Moselle, abandoned his trust, and retired, having burnt the magazines collected on that river ; and thus effectually frustrated that scheme of invasion from the Moselle, to which Marlborough had attached so much importance. To guard against invasion from the Netherlands, the French had drawn strong lines across the country, from the Scheldt to the Meuse, from Antwerp to Namur, behind which Marshal Villeroi took post on Marlborough's junction with the Dutch army. These lines, which had been three years in forming, at a vast expense, were attacked and penetrated almost without resistance or loss. This success, if properly followed up, would have thrown all Brabant into Marlborough's hands : he was continually embarrassed by the jealousy or supineness of the Dutch generals. Once at the passage of the Dyle, and again nearly on the field of Waterloo, he was prevented from engaging, when he considered himself certain of victory. By these disappointments the Duke was severely mortified. Whether from fear that the States, if affronted, would readily conclude a separate peace, or from whatever cause, the misbehaviour of the Dutch officers and deputies was endured by the English Government and General with singular patience. On this occasion, Marlborough's remonstrances, public and private, though very guarded, procured the removal of those whose conduct had been most offensive. In the course of this autumn the Emperor Joseph created Marlborough a prince of the empire, and conferred on him the principality of Mindelheim. *

Disgusted by the vexatious contradiction to which he had been exposed in the past year, Marlborough earnestly desired to march an army into Italy, and to co-operate with Prince Eugene in driving the French beyond the Alps : and he was empowered by the British cabinet to take this step. But he was unable to procure troops for the purpose either from the Dutch or from the German princes ; and he relinquished his intention the more willingly on account of some unexpected successes of the French on the Rhine. Marlborough opened the campaign of 1706 with a demonstration against Namur. Marshal Villeroi received positive orders to risk a battle for the safety of the place, and was anxious to fight before a reinforcement of Danish and Hanoverian troops could join the allies. The two armies met, in nearly equal numbers, near the village of Ramillies, May 23rd ; and the French army received a signal overthrow, which led to the immediate submission of all Brabant. Brussels, Antwerp, Ghent, and the other chief towns of the province, opened their gates, and with expressions of joy acknowledged Charles of Austria as their legitimate sovereign, and the rightful heir to the Spanish crown. The siege of Ostend was the next military operation ; and that important place, celebrated for its desperate resistance to the Spaniards in the preceding century, yielded in a few days. The strong towns of Menin, Dendermond, and Ath also submitted before the end of the campaign.

The following year was fruitful in intrigues at home, and remarkable for the decline of the Duchess of Marlborough's favour with Queen Anne: the military operations were barren of incident or of interest. The campaign of 1708 opened with a reverse of fortune. Disgusted by the overbearing conduct of the Dutch, some of the most important places which had surrendered to the allies in the preceding year entered in negotiations to recall the French. Antwerp and Brussels were saved by a timely discovery of the plot. Ghent and Bruges passed over to the enemy, who prosecuted their success by forming the siege of Oudenard: but the rapid march of Marlborough compelled them to abandon this design, and brought on another battle, July 11th, in which victory again rested with the allies. The next operation was to undertake the siege of Lille,—one of the strongest fortresses of France, where the attempt was considered so impracticable, that it became the subject of general ridicule. It proved successful, however, in spite of the presence of a superior army, commanded by the Dukes of Vendôme and Berwick. The prosecution of the attack was committed to Prince Eugene, while Marlborough remained at the head of the covering army, which he manœuvred so ably, that the enemy never found opportunity to venture a battle for the relief of Lille. Marshal Boufflers, the governor, surrendered the town October 23rd, after a gallant resistance of two months, and retired into the citadel, which he maintained till December 9th. Even at that late period of the season Ghent was besieged, and soon submitted. Bruges followed its example. Thus terminated this extraordinary campaign, perhaps one of the most scientific occurring in the annals of military history. From the commencement to the close, the confederates had to struggle against a force far superior in numbers; to attack an army posted in a position considered as impregnable; to besiege a place of the first magnitude at the very moment when they were themselves in a manner invested; to open and maintain their communications in spite of innumerable obstacles, both of nature and art; and, finally, to reduce, in the depth of winter, two fortresses, defended by garrisons which, in other circumstances, would have been considered as forming an army of no common magnitude." *

Discouraged by these reverses, Louis commenced a negotiation for peace; but the terms demanded by the allies were too hard, and with the return of spring both parties took the field with larger forces than had yet been brought together. Tournay, a place of formidable strength, but half garrisoned and half provided, soon yielded to the arms of the allies. The siege of Mons was next formed. No effort had been spared by the French to concentrate their forces against their most formidable enemy; and they took the field with an army not inferior to that of the allies. Villars, the most enterprising and successful of the French marshals, commanded in chief, and the gallant veteran, Marshal Boufflers, volunteered to serve under Villars, though his junior. A crowd of generals of minor note, yet well known in the wars of the age, filled the subordinate commands; and the household troops, the Swiss and Irish brigades, with others, the flower of the French army, were collected in the camp. Not less imposing was the army on the other side, commanded by Marlborough and Eugene, assisted by a train of princes and generals. Numerically, the two armies seem to have been about equal; and both were supported by formidable parks of artillery. The spirit of the French soldiers was high, and Villars undertook to save Mons, at a hazard of a general engagement, which took place September 11th, near the village of Malplaquet, a few miles south of the besieged town. Villars had spared no trouble to fortify a post naturally strong; and it was defended with desperate valour. The attack was commenced by the Dutch on the right of the enemy's line, and by Prince Eugene on the left. Little progress was made on these points, during an obstinate conflict of four hours; but the centre of the French line was

weakened by the demands for reinforcements to the wings, and the crisis of the battle at length arrived in a successful attack made upon the centre. Boufflers made a desperate attempt with his cavalry, whom he led repeatedly to the charge, to retrieve the fortune of the day, but the progress of the allies was irresistible. He saw his right wing dislodged, his centre broken, and at length was compelled to order a retreat, which he conducted in a masterly manner, and without loss. All the generals signalised their courage in the hottest of the strife. Villars was severely wounded, and carried fainting off the field, so that the command devolved on Boufflers. Eugene was hurt, but refused to quit the field. Marlborough and Boufflers escaped almost by miracle. The generals were devotedly served by their officers and troops; and the list of casualties presents an unusual number of names of the highest ranks. The official returns of the confederates show a loss of 18,250 men; that of the French was probably considerably less. Villars asserted that it did not amount to 6,000, and that the loss of the allies was 35,000. In his anxiety for the honour of his troops, the Marshal said too much; for if their loss was comparatively so small, they ought never to have been beaten. Nevertheless, there was some semblance of truth in his gasconade, that such another victory would destroy the enemy; nor were the results commensurate in importance with the loss of men. Mons was taken and the campaign concluded.

After placing his troops in winter quarters, the Duke, according to his usual practice, repaired to London. He found his favour on the decline, and the Whig ministry greatly shaken; and after undergoing many vexations, and having been on the point of resigning his command, he was glad to hasten his return to Holland. The most important events of the campaign of 1710 were the capture of Douay, followed by that of the smaller fortresses of St. Venant and Aire. The triple line of fortresses, which protected France on the side of the Netherlands, was nearly broken through by these successes, and the capture of Arras would have opened the way to Paris; but the skilful conduct of Villars rendered it impossible to besiege that town, and checked the progress of Marlborough, without risking a battle. In the course of the summer the long-projected change of ministry was completed, and Marlborough, still retaining the command, was forced to act in concert with his bitter enemies. His correspondence strongly portrays the mortification which he felt, and his evil auguries as to the event of the war.

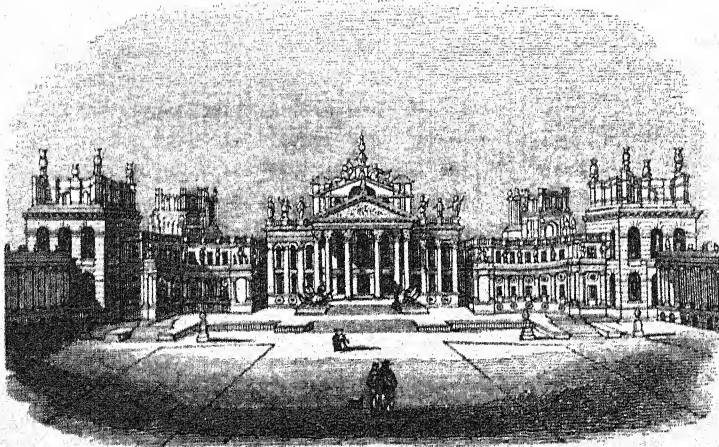
Villars spent the winter in completing a new series of lines, extending from Namur to the coast near Boulogne, by which he hoped to defend the interior of France; and, confident in their strength, he boasted that he had brought Marlborough to his *ne plus ultra*. To get within these lines was the British general's first object; and, by a long and deep-laid series of masterly manœuvres, he fairly outwitted his antagonist, and passed the works which had cost such labour, without a shot being fired. This enabled him to take Bouchain, the last operation of the campaign. Marlborough's ruin was now determined. He was deprived of his employments in the beginning of 1712, and the utmost virulence of party spirit was let loose against him. England therefore became uneasy to him, and he went abroad in the November following. He returned in August, 1714, and landed at Dover, just after the Queen's death. On the accession of George I. he was treated with respect, and reinstated in his offices of Captain-General and Master of the Ordnance; but he was not admitted to take a leading part in the measures of Government. In May, 1716, he was struck by palsy; but he recovered the possession of his bodily and mental powers, and continued to attend Parliament and discharge the regular duties of his office. He tendered his resignation, but the King, out of respect, declined to accept it. From henceforward, however, we consider his public life as at an end. He died of a fresh attack of palsy, June 16, 1722, in the seventy-second year of his age.

It will be observed that we have taken no notice of Marlborough's conduct as a

negotiator and a statesman, though for a time he was the master-spring which regulated, with princely power, the operations of half Europe. Our apology for this must be found in the length of this memoir: to have entered upon that still more complicated part of the subject would have doubled it. And if we have omitted to discuss the various heavy charges made against Marlborough's character, it is not that we believe or wish to represent him as a faultless hero, but that in such a memoir as this, it is fairer, and to better purpose, to set forward the exceeding value of the services which he rendered to his country, than to expose his failings in a prominent light. And we believe those charges for which there was any ground to have been greatly exaggerated by party spirit.

The private character of Marlborough was adorned by many virtues, but lessened by some weaknesses which laid him very open to the venomous ridicule of his enemies; we allude to his avarice, and his deference for his busy and imperious wife. He was prudent, clear-sighted, and not deceived nor led away by his passions; faithful to his domestic, and diligent in the performance of his religious, duties. In the field he was humane, sedulous to promote the comfort of his soldiers, and especially anxious, after battles, to minister all possible help and relief to the wounded. He was zealous in enforcing respect to the observances of religion, and in endeavouring to raise the moral character of his troops. "His camp," says a biographer who had served in it, "resembled a great, well-governed city. Cursing and swearing were seldom heard among the officers; a sot and a drunkard was the object of scorn; and the poor soldiers, many of them the refuse and dregs of the nation, became, at the close of one or two campaigns, tractable, civil, sensible, and clean, and had an air and spirit above the vulgar."

The Duchess of Marlborough collected ample materials for her husband's life, and committed the task of writing it first to Glover, then to Mallet. Neither of them, however, executed the commission. Ledyard, who served under the Duke, published a life of him (from which the above quotation is taken), in three volumes 8vo, in 1736. The latest and the most important is that of Mr. Coxe. The materials for the Duke's military history are abundant, but scattered: they will be found indicated and referred to in Coxe. His political history will be found in the histories of the times; and the literature of the age—the works of Burnet, Swift, Bolingbroke, and others—contain abundant references to the public and private actions of this great man.



[Blenheim House.]

FENELON.

FRANÇOIS DE SALIGNAC DE LAMOTHE-FENELON was born August 6, 1651, in the castle of Fenelon, of a noble and ancient family in the province of Perigord.

Early proofs of talent and genius induced his uncle, the Marquis de Fenelon, a man of no ordinary merit, to take him under his immediate care and superintendence. By him he was placed at the seminary of St. Sulpice, then lately founded in Paris for the purpose of educating young men for the church.

The studies of the young Abbé were not encouraged by visions of a staff and a mitre. It seems that the object of his earliest ambition was, as a missionary, to carry the blessings of the Gospel to the savages of North America, or to the Mahomedans and heretics of Greece and Anatolia. The fears, however, or the hopes of his friend detained him at home, and after his ordination he confined himself for several years to the duties of the ministry in the parish of St. Sulpice.

At the age of twenty-seven he was appointed superior of a society which had for its object the instruction and encouragement of female converts to the Church of Rome; and from this time he took up his abode with his uncle. In this house he first became known to Bossuet, by whose recommendation he was intrusted with the conduct of a mission, charged with the duty of reclaiming the Protestants in the province of Poitou. In the memorable year 1685, when the Huguenots were writhing under the infliction of the dragonade, employed by the government to give full effect to the Revocation of the Edict of Nantes. Fenelon had no mind to have dragons for his confutors, and requested that all show of martial terror might be removed from the places which he visited. His future proceedings were in strict conformity with this gentle commencement, and consequently exposed him to the harassing remonstrances of his superiors.

His services in Poitou were not acknowledged by any reward from the government, for Louis XIV. had begun to look coldly upon him; but it was not his fortune to remain long in obscurity. Amongst the visitors at his uncle's house, whose friendship he had the happiness to gain, was the Duke de Beauvilliers, a man who could live at the court of Louis without ceasing to live as a Christian. This nobleman was appointed, in the year 1689, Governor of the Duke of Burgundy, the grandson of Louis, and heir, after his father the Dauphin, to the throne of France. His first act was to appoint Fenelon preceptor to his royal charge, then in his eighth year, and already distinguished for the frightful violence of his passions, his insolent demeanour, and tyrannical spirit. The child had, however, an affectionate heart and a quick sense of shame. Fenelon gained his love and confidence, and used his power to impress upon him the Christian's method of self-government. His headstrong pupil was subdued, not by the fear of man, but by the fear of God. In the task of instruction less difficulty awaited him; for the young



THE FELLOW

*from the original picture by Viviani
in the Collection at the Louvre.*

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prince was remarkably intelligent and industrious. The progress of a royal student is likely to be rated at his full amount by common fame; but there is reason to believe that in this case it was rapid and substantial.

In 1694 he was presented to the Abbey of St. Valery, and two years afterwards promoted to the Archbishopric of Cambrai, with a command that he should retain his office of preceptor, giving personal attendance only during the three months of absence from his diocese which the Canons allowed. In resigning his abbey, which from conscientious motives he refused to keep with his archbishopric, he was careful to assign such reasons as might not convey an indirect censure of the numerous pluralists among his clerical brethren. Probably this excess of delicacy, which it is easy to admire and difficult to justify, was hardly requisite in the case of many of the offenders. One of them, the Archbishop of Rheims, when informed of the conscientious conduct of Fenelon, made the following reply: "M. de Cambrai with his sentiments does right in resigning his benefice, and I with my sentiments do very right in keeping mine." This mode of defence is capable of very general application, and is in fact very generally used, being good for other cases beside that of pluralities.

This preferment was the last mark of royal favour which he received. Louis was never cordially his friend, and there were many at court eager to convert him into an enemy. An opportunity was afforded by Fenelon's connection with Madame Guyon.

It is well known that this lady was the great apostle of the Quietists, a sect of religionists, so called, because they studied to attain a state of perfect contemplation, in which the soul is the passive recipient of Divine light. She was especially noted for her doctrine of pure love; she taught that Christian perfection consisted in a disinterested love of God, excluding the hope of happiness and fear of misery, and that this perfection was attainable by man. Fenelon first became acquainted with her at the house of his friend the Duke de Beauvilliers, and, convinced of the sincerity of her religion, was disposed to regard her more favourably from a notion that her religious opinions, against which a loud clamour had been raised, coincided very nearly with his own. It has been the fashion to represent him as her convert and disciple. The truth is, that he was deeply versed in the writings of the later mystics; men who, with all their extravagance, were perhaps the best representatives of the Christian character to be found among the Roman Catholics of their time. He considered the doctrine of Madame Guyon to be substantially the same with that of his favourite authors; and whatever appeared exceptionable in her expositions, he attributed to loose and exaggerated expression natural to her sex and character.

The approbation of Fenelon gave currency to the fair Quietist amongst orthodox members of the church. At last the bishops began to take alarm: the clamour was renewed, and the examination of her doctrines solemnly intrusted to Bossuet and two other learned divines. Fenelon was avowedly her friend; yet no one hitherto had breathed a suspicion of any flaw in his orthodoxy. It was even during the examination and towards the close of it, that he was promoted to the Archbishopric of Cambrai. The blow came at length from the hand of his most valued friend. He had been altogether passive in the proceedings respecting Madame Guyon. Bossuet, who had been provoked into vehement wrath, and had resolved to crush her, was sufficiently irritated by this temperate neutrality. But when Fenelon found himself obliged to publish his "Maxims of the Saints," in which, without attacking others, he defends his own views of some of the controverted points, Bossuet, in a tumult of zeal, threw himself at the feet of Louis, denounced his friend as a dangerous fanatic, and besought the King to interpose the royal arm between the Church and pollution. Fenelon offered to submit his book to the

judgment of the Pope. Permission was granted in very gracious terms, and presently followed by a sentence of banishment to his diocese. This sudden reverse of fortune, which he received without even whispering a complaint, served to show the forbearance and meekness of his spirit, but it deprived him of none of his powers. An animated controversy arose between him and Bossuet, and all Europe beheld with admiration the boldness and success with which he maintained his ground against the renowned and veteran disputant, and that, too, in the face of fearful discouragement. The whole power of the court was arrayed against him, and he stood alone, for his powerful friends had left his side. The Cardinal de Noailles and others, who had in private expressed unqualified approbation of his book, meekly withheld a public acknowledgment of their opinion. While his enemy enjoyed every facility, and had Louis and his courtiers and courtly bishop to cheer him on, it was with difficulty that Fenelon could find a printer who would venture to put to the press a work which bore his name. Under these disadvantages, harassed in mind, and with infirm health, he replied to the deliberate and awful attacks of his adversary with a rapidity which, under any circumstances, would have been astonishing. He was now gaining ground daily in public opinion. The Pope also, who knew his merit, was very unwilling to condemn. His persecutors were excited to additional efforts. He had already been banished from court; now he was deprived of the name of preceptor, and of the salary, and of that very salary which some time before he had eagerly offered to resign in consideration of the embarrassed state of the royal treasury. The flagging zeal of the Pope was animated by threats conveyed in letters from Louis penned by Bossuet. At length the sentence of condemnation was obtained; but in too mild a form to satisfy altogether the courtly party. No bull was issued. A simple brief pronounced certain propositions to be erroneous and dangerous, and condemned the book which contained them, without sentencing it in the usual manner to the flames.

It is needless to say that Fenelon submitted. He published without delay the sentence of condemnation, noting the selected propositions, and expiating his entire acquiescence in the judgment pronounced; and prohibited the faithful in his diocese from reading or having in their possession his own work, which up to that moment he had defended so manfully. Protestants, who are too apt in judging the conduct of Roman Catholics, to forget everything but their zeal, have raised an outcry against his meanness and dissimulation. Fenelon was a sincere member of a Church which claimed infallibility. We may regret the thralldom in which such a mind was held by an authority from which the Protestants happily is free; but the censure which falls on him personally for this act is certainly misplaced.

The faint hopes which his friends might have cherished, that when the storm had passed he would be restored to favour, were soon extinguished by an event which, whilst it closed against him for ever the doors of the palace, secured him a place in history, and without which it is probable that he would never have become the subject even of a short memoir.

A manuscript which he had intrusted to a servant to copy, was treacherously sold by this man to a printer in Paris, who immediately put it to the press, under the title of "Continuation of the Fourth Book of the *Odyssey*; or, Adventures of Telemachus, Son of Ulysses, with the Royal Privilege," dated April 6, 1699. It was told at court that the forthcoming work was from the pen of the obnoxious archbishop; and before the impression of the first volume was completed orders were given to suppress it, to punish the printers, and seize the copies already printed. A few however escaped the hands of the police, and were rapidly circulated. One of them, together with a copy of the remaining part of the manuscript, soon after came into the possession of a printer at the Hague, who could publish it without danger.

So eager was the curiosity which the violent proceedings of the French court had excited, that the press could hardly be made, with the utmost exertion, to keep pace with the demand. Such is the history of the first appearance of "Telenachus."

Louis was persuaded to think that the whole book was intended to be a satire on him, his court, and government; and the world was persuaded for a time to think the same. So, whilst the wrath of the King was roused to the uttermost, all Europe was sounding forth the praises of Fenelon. The numerous enemies of Louis exulted at the supposed exhibition of his tyranny and profligate life. The philosophers were charmed with the liberal and enlightened views of civil government which they seemed to discover. It is now well known that the anger and the praise were alike undeserved. The book was probably written for the use of the Duke of Burgundy, certainly at a time when Fenelon enjoyed the favour of his sovereign, and was desirous to retain it. He may have forgotten that it was impossible to describe a good and a bad king, a virtuous and a profligate court, without saying much that would bear hard upon Louis and his friends. As for his political enlightenment, it is certain that he had his full share of the monarchial principles of his time and nation. He wished to have good kings, but he made no provision for bad ones. It is difficult to believe that Louis was seriously alarmed at his notions of political economy. That science was not in a very advanced state; but no one could fear that a prince could be induced by the lessons of his tutor to collect all the artificers of luxury in his capital, and drive them in a body into the fields to cultivate potatoes and cabbages, with a belief that he would thus make the country a garden, and the town a seat of the Muses.

Nothing was now left to Fenelon but to devote himself to his episcopal duties, which he seems to have discharged with equal zeal and ability. The course of his domestic life, as described by an eye-witness, was retired, and, to a remarkable degree, uniform. Strangers were courteously and hospitably received; but his society was confined for the most part to the ecclesiastics who resided in his house. Amongst them were some of his own relations, to whom he was tenderly attached, but for whose preference, it should be noticed, he never manifested an unbecoming eagerness. His only recreation was a solitary walk in the fields, where it was his employment, as he observes to a friend, to converse with his God. If in his rambles he fell in with any of the poorer part of his flock, he would sit with them on the grass, and discourse about their temporal as well as their spiritual concerns; and sometimes he would visit them in their humble sheds, and partake of such refreshment as they offered him.

In the beginning of the eighteenth century we find him engaged at once in controversy and politics. The revival of the old dispute with the Jansenists, to whom he was strongly opposed, obliged him to take up his pen; but in using it he never forgot his own maxim, that "rigour and severity are not of the spirit of the Gospel." For a knowledge of his political labours we are indebted to his biographer, the Cardinal de Bausset, who first published his letters to the Duke de Beauvilliers on the subject of the war which followed the grand alliance in the year 1701. In them he not only considers the general questions of the succession to the Spanish monarchy, the objects of the confederated powers, and the measures best calculated to avert or soften their hostility, but even enters into details of military operations, discusses the merits of the various generals, stations the different armies, and sketches a plan of the campaign. Towards the close of the war he communicated to the Duke of Chevreuse heads of a very extensive reform in all the departments of government. His reform did not suppose any fundamental change of the old despotism. It was intended, blessing for the consideration of the Duke of Burgundy, to whose succession all France was looking forward with sanguine hopes, founded on the acknowledged excellence of character, which Fenelon himself had so happily contributed to form. But amongst

the other trials which visited his latter days, he was destined to mourn the death of his pupil.

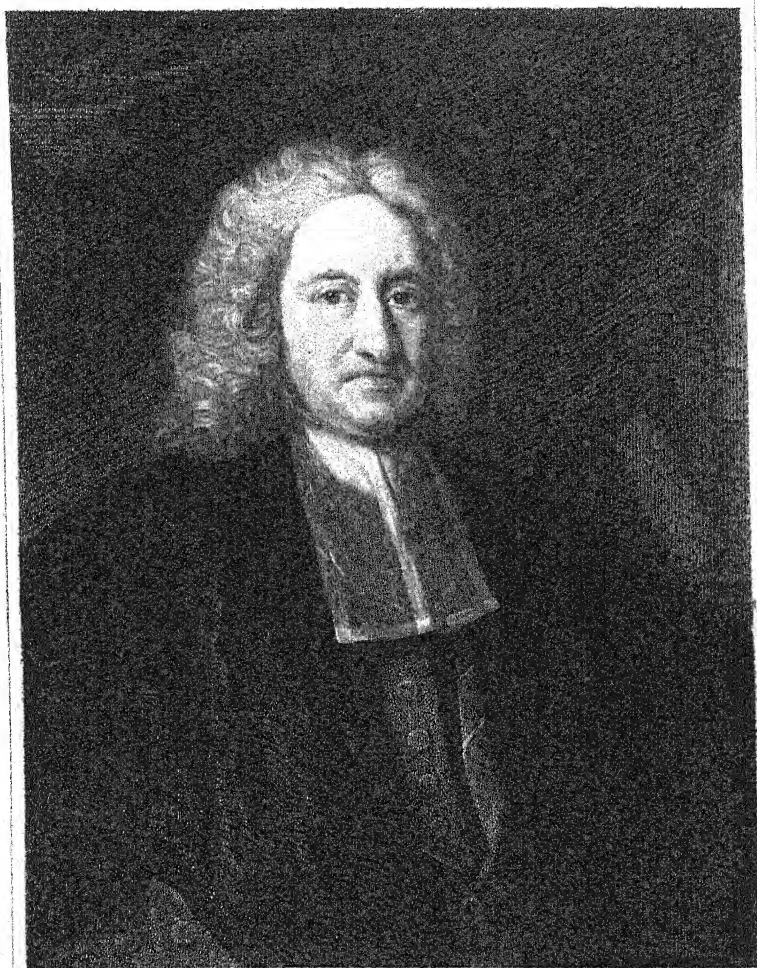
Fenelon did not long survive the general pacification. After a short illness and intense bodily suffering, which he seems to have supported by calling to mind the sufferings of his Saviour, he died February 7th, 1715, in the sixty-fourth year of his age. No money was found in his coffers. The produce of the sale of his furniture, together with the arrears of rent due to him, were appropriated, by his direction, to pious and charitable purposes.

The calumnies with which he was assailed during the affair of Quietism were remembered only to the disadvantage of their authors. The public soon eventually to have regarded him as a man who was persecuted because he refused to be a persecutor; who had maintained, at all hazards, what he believed to be the cause of truth and justice; and had resigned his opinion only at that moment when conscience required the sacrifice.

Universal homage was paid by his contemporaries to his talents and genius. In the grasp and power of his intellect, and in the extent and completeness of his knowledge, none probably would have ventured to compare him with Bossuet; but in fertility and brilliancy of imagination, in a ready and dexterous use of his materials, and in that quality which his countrymen call "*esprit*," he was supposed to have no superior. Bossuet himself said of him "*Il brille d'esprit, il est tout esprit, il en a bien plus que moi.*"

It is obvious that his great work, the "*Adventures of Telemachus*," was, in the first instance, indebted for some portion of its popularity to circumstances which had no connection with its merits; but we cannot attribute to the same cause the continued hold which it has maintained on the public favour. Those who are ignorant of the interest which attended its first appearance still feel the charm of that beautiful language which is made the vehicle of the purest morality and the most ennobling sentiments. In the many editions through which it passed, between its first publication and the death of the author, Fenelon took no concern. Publicly he neither avowed nor disavowed the work, though he prepared corrections and additions for future editors. All obstacles to its open circulation were removed by the death of Louis; and in the year 1717, the Marquis de Fenelon, his great-nephew, presented to Louis XV. a new and correct edition, superintended by himself, from which the text of all subsequent editions has been taken.

The best authority for the life of Fenelon accessible to the public is the laborious work of his biographer, the Cardinal de Bausset, which is rendered particularly valuable by the great number of original documents which appear at the end of each volume. Its value would be increased if much of the theological discussion were omitted, and the four volumes compressed into three.



Engraved by H. Pile.

HALLEY.

*From an original Portrait presented to Yale
in the possession of the Corporation.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published by W. S. Groom, London.

HALLEY.

EDMUND HALLEY, one of the greatest astronomers of an age which produced many, was born at a country house named Haggerston, in the parish of St. Leonard, Shoreditch, October 29, 1656. His father, a wealthy citizen and soapboiler, intrusted the care of his son's education to Dr. Gahn, master of St. Paul's school. Here young Halley applied himself to the study of mathematics and astronomy with what was then considered great success; for, before he left school, he understood the use of the celestial globe, and could construct a sun-dial; and, as he has himself informed us, had already observed the variation of the needle. In 1673, being in the seventeenth year of his age, he was entered of Queen's College, Oxford, and two years afterwards gave the first proof of his astronomical genius by publishing, in the "Philosophical Transactions," 1676, "A direct and geometrical Method of finding the Aphelia and Pericentricities of the Planets." His father, who seems to have had none of that antipathy to a son's engaging in literary or scientific pursuits, which is represented as common to men of commerce by the writers of that age, supplied him liberally with astronomical instruments. Thus assisted, he made many observations, particularly of Jupiter and Saturn, by means of which he discovered that the motion of Saturn was slower, and that of Jupiter quicker than could be accounted for by the existing tables; and made some progress in correcting those tables accordingly. But he soon found that nothing could be done without a good catalogue of the stars. This, it appears, he had some intention of forming; but, finding that Hevelius and Flamsteed were already employed on the same work, he proposed to himself to proceed to the southern hemisphere, and to complete the design by observing those stars which never rise above the horizons of Dantzic and Greenwich. Having obtained his father's consent, and an allowance of £500 a-year; and having fixed upon St. Helena as the most convenient spot, he applied to Sir Joseph Williamson and Sir Jonas Moore, the Secretary of State and the Surveyor of the Ordnance. These gentlemen represented his intention in a favourable light to Charles II., and also to the East India Company, who promised him every assistance in their power. Thus protected, he set out for St. Helena in 1676; his principal instruments being a sextant of five feet and a half radius, and a telescope of twenty-four feet in length. He found the climate not so favourable as he had been led to believe, and moreover describes himself as disgusted with the treatment he received from the Governor. Under these disadvantages, he nevertheless formed a catalogue of 350 stars, which he afterwards published under the name of "*Catalogus Stellarum Australium*." He called a new constellation which he had observed, by the title of *Robur Carolinum*, in honour of the well-known oak of Charles II. While at St. Helena he also observed a transit of Mercury, and suggested the use which might be made of similar phenomena in the determination of the sun's distance from the earth. He first observed the necessity of shortening the pendulum as it approached the equator; or, at least, when

Hook afterwards mentioned the circumstance to Newton, it was the first time the latter had heard of the fact.

Soon after his return to England, in November, 1678, Halley obtained the degree of M. A. from the University of Oxford, by royal mandate, and was elected Fellow of the Royal Society. This body had been requested by Hevelius to select some person who might add the southern stars to his catalogue. A dispute was also pending between him and Hook, as to the use of telescopes in observing the stars, to which the former objected. To aid Hevelius, as well as to decide upon the character of his observations, Halley went to Dantzic, and it is related, as a proof of the energy of his character, that in one month from the time of his landing in England he published his catalogue, procured a mandate, took the degree, was elected F.R.S., arranged to go to Dantzic, and wrote to Hevelius. He arrived on the 26th of May, 1679, and the same night entered upon a series of observations with Hevelius, which he continued till July, when he returned to England, fully satisfied of his coadjutor's accuracy.

In 1680 he again visited the continent. Between Paris and Calais he had a sight of the celebrated comet of that year, well known as the one by observations of which the orbit of these bodies was discovered to be nearly a parabola. He returned from his travels in the year 1681, and shortly after married the daughter of a Mr. Tooke, then Auditor of the Exchequer, which union lasted fifty-five years. He settled at Islington, where, for more than ten years, he occupied himself with his usual pursuits, of the results of which we shall presently speak more particularly.

In 1691 the Savilian Professorship of Astronomy became vacant, and, as Whiston relates, on the authority of Dr. Bentley, Bishop Stillingfleet was requested to recommend Mr. Halley. But the astronomer's avowed disbelief of Christianity interfered with his election in this instance, and the Professorship was given to Dr. Gregory. It is related by Sir David Brewster that Halley, when inclined to enter upon religious subjects with Newton, always received a check in words like the following, "You have not studied the subject—I have."

After the above-mentioned failure, our astronomer received from King William the commission of Captain in the Navy, with command of a small vessel. The singularity of the reward need not surprise us, when the same monarch offered a company of dragoons to Swift; indeed the pursuits of Captain Halley were nearly akin to those of navigation, and he himself might be almost as well qualified for sailing, though perhaps not for fighting a ship, as most of his brother officers. In his new character Halley made two voyages, the first to the Mediterranean, the Brazils, and the West Indies, for the purpose of ascertaining the variation of the magnet, a subject in which he was much interested, and of which he afterwards published a chart; the second to ascertain the latitudes and longitudes of the principal points in the British Channel, and the course of the tides. In 1703 he was elected Savilian Professor of Geometry, on the death of the celebrated Wallis. He received, about the same time, the degree of Doctor of Laws, which is conferred without requiring subscription to the Articles of the Church. In his connection with the University he superintended several parts of the edition of the "Greek Geometers," which was printed at the University press.

Halley succeeded Sir Hans Sloane, in 1713, as Secretary to the Royal Society; and, in 1719, on the death of Flamsteed, he was appointed Astronomer Royal at Greenwich. In this employment he continued till his death, under the patronage of Queen Caroline, wife of George II., who procured for him the half-pay of the rank he formerly held in the navy. In 1737 he was seized with a paralytic disorder; but nevertheless continued his labours till within a short time of his death, which took place in January, 1742, at the age of

eighty-five. He was interred at Lee, near Blackheath, where a monument was erected to him and his wife by their two daughters.

In person Dr. Halley was rather tall, thin, and fair, and remarkable as well for energy as vivacity of character. He cultivated the friendship and acquired the esteem of his most distinguished contemporaries, and particularly of Newton, spite of their very different opinions. Indeed it may be said that to him we owe, in some degree, the publication of the "*Principia*;" for Halley, being engaged upon the consideration of Kepler's law, as it had been discovered by observation, viz., that the squares of the periodic times of planets are as the cubes of their distances, and suspecting that this might be accounted for on the supposition of a centripetal force, varying inversely as the square of the distance, applied himself to prove the connection geometrically, in which he was unable to succeed. In this difficulty he applied to Hook and Wren, neither of whom could help him, and was recommended to consult Newton, then Lucasian Professor at Cambridge. Following this advice, he found in Newton all he wanted; and did not rest until he had persuaded his new acquaintance to give the results of his discoveries to the world. In about two years after this, the first edition of the "*Principia*" was published, and the proofs were corrected by Halley, who supplied the well-known Latin verses which stand at the beginning of the work.

In conversation, Halley appears to have been of a jocular and somewhat satirical disposition. The following anecdote of him, which is told by Whiston, displays the usual modesty of the latter, when speaking of himself: "On my refusal from him of a glass of wine on a Wednesday or Friday, he said he was afraid I had a pope in my belly, which I denied, and added somewhat bluntly, that had it not been for the rise now and then of a Luther or a Whiston, he would himself have gone down on his knees to St. Winifred or St. Bridget, which he knew not how to contradict." It is related that, when queen Caroline offered to obtain an increase of Halley's salary as Astronomer Royal, he replied, "Pray, your Majesty, do no such thing; for, should the salary be increased, it might become an object of emolument to place there some unqualified needy dependant, to the ruin of the institution." And yet the sum which he would not suffer to be increased was only £100 a-year.

To give even a catalogue of the various labours of Halley, would require more space than we can here devote to the subject. For a more detailed account, both of his life and discoveries, we must refer the reader to the "*Biographia Britannica*," to "*DeLambré, Histoire de l'Astronomie au dix-huitième Siècle, Livre II.*," and the "*Philosophical Transactions*," of the time in which he lived; or better perhaps to the "*Miscellanea Curiosa*," London, 1726, a selection of papers from the "*Transactions*," containing the most remarkable of those written by Halley. We shall, nevertheless, proceed briefly to notice a few of the discoveries on which the fame of our astronomer is built.

The most remarkable of them, to a common reader, is the conjecture of the return of a comet. Some earlier astronomers, as Kepler, had imagined the motion of these bodies to be rectilinear. Newton, in explaining the principle of universal gravitation, showed how a comet might describe a parabola, and also how to calculate its motion, and compare it with observation. Hevelius had already indicated the curvature of a comet's path, and Dörfl, a Saxon clergyman, had calculated the path of the comet of 1680 upon this supposition. Halley, in computing the parabolic elements of all the comets which had been well observed up to his time, suspected, from the general likeness of the three, that the comets of 1531, 1607, and 1682, were the same. He was the more confirmed in this, by knowing that comets had been seen, though no good observations were recorded, in the years 1305, 1380, and 1456, giving, with the former dates, a chain of differences of seventy-five and seventy-six

years alternately. Halley supposed, therefore, that the orbit of this comet was not a parabola, but a very elongated ellipse, and that it would return about the year 1758. The truth of his conjecture was fully confirmed in January, 1759, by Messier. The first person, however, who saw Halley's comet, as it is now called, was George Palitzsch, a farmer in the neighbourhood of Dresden, who had studied astronomy by himself, and fitted up a small observatory.

But a much more useful exertion of Halley's genius and power of calculation is to be found in his researches on the lunar theory. It is to him that we are indebted for first starting the idea of finding the longitude at sea by means of the moon's place, which is now universally adopted. The principle of this problem is as follows. An observer at sea can readily find the time of day by means of the sun or a star, and can thereby correct a watch. If he could, at the same moment in which he finds his own time, also discover that at Greenwich, the difference between the two, turned into degrees, minutes, and seconds, would be his longitude east or west of Greenwich. If, therefore, he carries with him a Nautical Almanac, in which the times of various astronomical phenomena are registered, as they will take place at Greenwich, or rather as they will be seen by an observer placed at the centre of the earth with a Greenwich clock, he can observe any one of these phenomena, and reduce it also to the centre. He will then know the corresponding moments of time, for his own position and that of Greenwich. The moon traverses the whole of its orbit in little more than twenty-seven days, and therefore moves rapidly with respect to the fixed stars, its motion being nearly a whole sign of the zodiac in forty-eight hours. If we observe the distance between the moon and a star, and find it to be ten degrees, the longitude of the place in which the observation is made can be known as aforesaid, if the almanac will tell what time it was at Greenwich when the moon was at that same distance from the star. In the time of Halley, though it was known that the moon moved nearly in an ellipse, yet the elements of that ellipse, and the various irregularities to which it is subject, were very imperfectly ascertained. It had, however, been known, even from the time of the Chaldeans, that some of these irregularities have a *period*, as it is called, of little more than eighteen years; that is, begin again in the same order after every eighteen years; the periods and quantities of several other errors had also been discovered with something like accuracy. To make good lunar tables, that is, tables from which the place of the moon might be correctly calculated beforehand, became the object of Halley's ambition. He therefore observed the moon diligently during the whole of one of the periods of eighteen years, that is, from the end of 1721 to that of 1739, and produced tables which were published in 1749, after his death, and were of great service to astronomers. He also made another observation on the motion of the moon, which has since given rise to one of the finest discoveries of Laplace. In calculating from our tables the time of an ancient eclipse, observed at Babylon, B.C. 720, he found that, had the tables been correct, it would have happened three hours sooner than, according to Ptolemy, it did happen. This might have arisen from an error in the Babylonian observation; but, on looking at other eclipses, he found that the ancient ones always happened later than the time indicated by his table, and that the difference became less and less as he approached his own time. From hence he concluded that the moon's average daily motion is subject to a very small acceleration, so that a lunar month at present is in a very slight degree shorter than a month in the time of the Chaldeans. This was afterwards shown by Laplace to arise from a very slow diminution in the eccentricity of the earth's orbit, caused by the attraction of the planets. For a further account of Halley's astronomical labours, we may refer to the "History of Astronomy," in the "Library of Useful Knowledge," (page 79.)

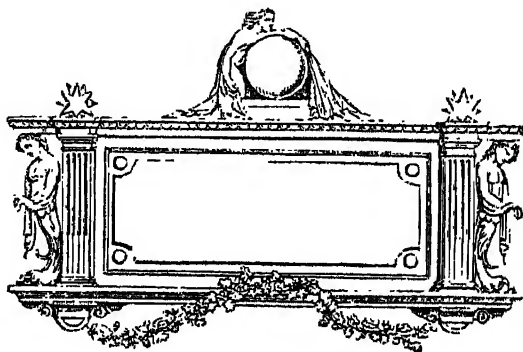
We must also ascribe to Halley the first correct application of the barometer to the measurement of the heights of mountains. Mariotte, who first enunciated the remarkable law that the elastic forces of gases are in the inverse proportion of the spaces which they occupy, had previously given a formula for the determination of these same heights, entirely wrong in principle, and inapplicable in practice. Halley, whose profound mathematical knowledge made him fully equal to the task, investigated and discovered the common formula, which, with some corrections for the temperature of the mercury in the barometer and the air without it, is in use at this day. We have already mentioned that Halley sailed to various parts of the earth with a view to determine the variation of the magnet. The result of his labours was communicated to the Royal Society in a map of the lines of equal variation, and also of the course of the trade-winds. He attempted to explain the phenomena of the compass by supposing that the earth is one great magnet, having four poles, two near each pole of the equator; and further accounts for the variation which the compass undergoes from year to year in the same place, by imagining a magnetic sphere, interior to the surface of the earth, which nucleus or inner globe turns on an axis with a velocity of rotation very little differing from that of the earth itself. This hypothesis has shared the fate of many others purely mathematical: that is, invented to show how the observed phenomena might be produced, without any ground of observation for believing that they really are so produced. If we put together the astronomical and geographical discoveries of Halley, and remember that the former were principally confined to those points which bear upon the subjects of the latter, we shall be able to find a title for their author less liable to cavil than that of the Prince of Astronomers, which has sometimes been bestowed upon him; we may safely say that no man, either before or since, has done more to improve the theoretical part of navigation, by the diligent observation alike of heavenly and earthly phenomena.

We pass over many minor subjects, such as his improvement of the diving-bell, or his measurement of the quantity of fluid abstracted by evaporation from the sea, to come to an application of science in which he led the way,—the investigation of the law of mortality. From observations communicated to the Royal Society of the births and deaths in the city of Brechin, he constructed the first table of mortality, which was in a great measure the foundation of the celebrated Hypothesis of De Moivre, that the decrements of human life are nearly equal at all ages; that is, that out of eighty-six persons born, one dies every year, until all are gone. Halley's table, as might be expected, was not very applicable to human life in England, either then or now, but the effect of example is conspicuous in this instance. Before the death of Halley the tables of Kerseboom were published, and four years afterwards, those of De Parcieux.

We will not enlarge on the purely mathematical investigations of Halley, which would possess but little interest for the general reader. We may mention, however, his method for the solution of equations, his "Analogy of the Logarithmic Tangents to the Meridian Line, or Sum of the Secants," his algebraic investigation of the place of the focus of a lens, and his improvement of the method of finding logarithms. From the latter we quote a sentence, which, to the reader, for whose benefit we have omitted entering upon any discussion of these subjects, will appear amusing enough, if indeed he does not shrink to see how much he has degenerated from his ancestors. After describing a process which contains calculation enough for most people, and which further directs to multiply sixty figures by sixty figures, he adds, "If the curiosity of any gentleman that has leisure would prompt him to undertake to do the logarithms of all prime numbers under 100,000 to twenty-five or thirty figures, I dare assure him that the facility of this method will invite him thereto: nor can anything more easy be desired. And to encourage him, I here give the logarithms of the first

prime numbers under twenty to sixty places." One look at these encouraging rows of figures would be sufficient for any but a calculating boy.

No one who is conversant with the mathematics and their applications can read the life of the mathematicians of the seventeenth century without a strong feeling of respect for the manner in which they overcame obstacles, and of gratitude for the labour which they have saved their successors. The brilliancy of later names has, in some degree, eclipsed their fame with the multitude; but no one acquainted with the history of science can forget, how with poor instruments and imperfect processes, they achieved successes, but for which Laplace might have made the first rude attempts towards finding the longitude, and Lagrange might have discovered the law which connects the coefficients of the binomial theorem. But even of these men the same thing may one day be said; and future analysts may wonder how Laplace, with his paltry means of investigation, could account for the phenomenon of the acceleration of the moon's motion; and future astronomers may, should such a sentence as the present ever meet their eyes, be surprised that the observers of the nineteenth century should hold their heads so high above those of the seventeenth.





BENTLEY.

RICHARD BENTLEY was the son, not of a low mechanic, as the earlier narratives of his life assert, but of a respectable yeoman, possessed of a small estate. That fact has been established by his latest and most accurate, as well as most copious biographer, Dr. Monk, Bishop of Gloucester. Bentley was born in Yorkshire, January 27, 1661-2, at Oulton, near Wakefield; and educated at Wakefield school, and St. John's College, Cambridge, where he pursued his studies with unwearied industry. No fellowship to which he was eligible having fallen vacant, he was appointed Master of Spalding school, in 1682; over which he had presided only one year, when his critical learning recommended him to Dr. Stillingfleet, then Dean of St. Paul's, as a private tutor for his son. In 1689 he attended his pupil to Wadham College in Oxford, where he was incorporated Master of Arts on the 4th of July in that year, having previously taken that degree in his own university. Soon after the promotion of Stillingfleet to the see of Worcester, Bentley was made domestic chaplain to that learned prelate, with whom he continued on the terms of confidential intimacy incident to that connection, till his Lordship's death. Dr. William Lloyd, at that time Bishop of Lichfield, was equally alive to the uncommon merit of this rising scholar; and his two patrons concurrently recommended him as a fit person to open the lectures founded by the celebrated Robert Boyle, in defence of natural and revealed religion. Bentley had before this time embarked largely in literary pursuits. Among these we can only stop to mention his criticisms on the historiographer Malelas, contained in a letter appended to Dr. Mill's edition of that author, which stamped his reputation as a first-rate scholar, especially among the learned men of the continent.

The delivery of the first course of Boyle's Lectures, in 1692, gave Bentley an admirable opportunity of establishing his reputation as a divine; and he taxed his abilities to the utmost to ensure success. Sir Isaac Newton's "Principia" had not been published more than six years: the sublime discoveries of the author were little known, and less understood, from the general prejudice against any new theory, and the difficulty of comprehending the deep reasonings on which this one rested. Bentley determined to spare no pains in laying open this new philosophy of the solar system in a popular form, and in displaying to the best advantage the cogent arguments in behalf of the existence of a Deity, furnished by that masterly work. That nothing might be wanting to his design, he applied to the author, and received from him the solution of some difficulties. This gave rise to a curious and important correspondence; and there is a manuscript in Newton's own hand preserved among Bentley's papers, containing directions respecting the books to be read as a preparation for the perusal of his "Principia." Newton's four letters on this subject are preserved in Trinity College Library, and have been given to the public in the form of a pamphlet. The lecturer did not neglect, in addition to the popular illustration of the

"Principia," to corroborate his argument by considerations drawn from Locke's doctrine, that the notion of a Deity is not innate. The sermons were received with loud and universal applause, and the highest opinion of the preacher's abilities was entertained by the learned world. Bentley soon reaped the fruits of his rising reputation, being appointed to a stall at Worcester in October, 1692, and made Keeper of the King's Library in the following year.

Bentley was scarcely settled in his office of librarian, when he became involved in a quarrel with the Hon. Charles Boyle, brother to the Earl of Ossory, who was then in the course of his education at Christ Church in Oxford, and had carried thither a more than ordinary share of classical knowledge, and a decided taste for literary pursuits. Mr. Boyle had been selected by his college to edit a new edition of the "Epistles of Phalaris;" and for that purpose, not by direct application, but through the medium of a blundering and ill-mannered bookseller, he had procured the use of a manuscript copy of the Epistles from the Library at St. James's. The responsibility attendant on the custody of manuscripts, and perhaps some disgust at the channel through which the loan was negotiated, occasioned the librarian to demand restitution before the collation was finished. A notion was entertained at Christ Church, that an affront was intended both to the "Epistles," which Bentley had already pronounced to be a clumsy forgery of later times, and to the advocates of their genuineness. Tory politics had probably some share in exasperating a quarrel with a scholar in the opposite interest. Be this as it may, the preface to "Phalaris" contained an offensive sentence, which the editor would not, or perhaps could not cancel, as the copies seem to have been delivered before the real state of the case was explained; and this gave rise to the once celebrated controversy between Boyle and Bentley. It produced a number of pieces written with learning, wit, and spirit on both sides; but Bentley fought single-handed, while the tracts on the side of Boyle were clubbed by the wits of Christ Church: for the reputed author was attending his Parliamentary duty in Ireland, while those enlisted under his colours were sustaining his cause in the English republic of letters. Of the numerous attacks on Bentley published at this period, Swift's "Battle of the Books" is the only one which continues to be known by the merit of the writing. The controversy was prolonged to the year 1699, when Bentley's enlarged dissertation upon "Phalaris" appeared, and obtained so complete a victory over his opponents, as to constitute an epoch not only in the writer's life, but in the history of literature. It is avowedly controversial; but it contains a matchless treasure of knowledge, in history, chronology, antiquities, philosophy, and criticism. The preface contains his defence against the charges made on his personal character, his vindication of which is satisfactory and triumphant. So strong, however, are the prejudices of party and fashion, that many persons looked upon the controversy as a field for a grand tournament of wit and learning, exhibiting the prowess of the combatants without deciding the cause in dispute; but all those whose judgment on such questions could be of any value held the triumph of Dr. Bentley to be complete, both as to the sterling merits of the case, and his able management of its discussion. It was not long before the impression created in his favour became manifest; for, in the course of the next year, 1700, Bentley was appointed by the crown to the Mastership of Trinity College, Cambridge. On that high advancement he resigned his stall at Worcester. He was afterwards collated to the Archdeaconry of Ely, in 1701, which, besides conferring rank in the church, was endowed with two livings; and he was appointed Chaplain both to King William and Queen Anne. There is a tradition in Bentley's family, that Bishop Stillingfleet said, "We must send Bentley to rule the turbulent Fellows of Trinity College: if any one can do it, he is the person; for he has ruled my family ever since he entered it."

Having thus attained to affluence and honour, he married a lady to whom he had been

and attached. Her union was eminently happy. Mrs. Bentley's mind was highly cultivated; she was good, cheerful, and pious; and the benevolence of her husband's life. His new station was calculated to increase rather than to lessen the Master's taste for critical studies. As he occasionally gave the result of his inquiries to the public, his labours, abounding in erudition and sagacity, by degrees raised him to the reputation of being the first critic of his age. Among the most remarkable of his numerous pieces, we may mention a "A Collection of the Fragments of Callimachus, with Notes and Emendations," transmitted to Grævius, in whose edition of that poet's works they appeared in 1697; and "Three Letters on the *Plutus* and the *Clouds* of Aristophanes," written to Kuster, and by him dissected into the form of notes, and published in his edition of that author. Copies of two of the original epistles have fortunately been preserved, and given to the world in the "*Museum Criticum*," after more than a century. Kuster had in a great measure destroyed their interest by omissions, and by curtailing their amusing and digressive playfulness. But as they fell from Bentley's own pen, few of his writings exhibit more acuteness, or more lively perception of the elegancies of the Greek tongue. About the same time he produced one of the ablest and most perfect of his works, his "Emendations on the Fragments of Menander and Philémon." That piece indicates rather intimate acquaintance with his subject, and a feeling of security in his positions, than direct and immediate labour or research. He wrote under the assumed name of *Phileleutherus Lipsiensis*, and sent the work to be printed and published on the Continent. Under the same signature he appeared again in 1713, in his "*Reply to Collins's Discourse of Freethinking*." His exposure of the sophistry and fallacies pervading that book was judicious and highly effective; and for the eminent service done to the Christian religion and the clergy of England in this work, by refuting the objections and exposing the ignorance of the writers calling themselves Freethinkers, Dr. Bentley received the public thanks of the University of Cambridge assembled in senate, January 1, 1715. But his edition of "*Horace*" is the capital work, which through good and evil report will associate his name with the Latin language so long as it endures. He completed it in 1711. The tone of the preface is arrogant and invidious; the presumption, which is the great blot in his character, both as a man and a critic, is more conspicuous in those few pages than in all his other productions. With respect to the work itself, between seven and eight hundred changes in the common readings were introduced into the text, contrary to the established practice of classical editors. The language of the notes is that of absolute dictatorship, not however without an award of fair credit to some other commentators. His Latin, although easy and flowing, has been censured as by no means pure. Many of his readings have been confirmed and adopted by the latest and best editors; others are considered as either unnecessary, harsh, or prosaic; but, with all its faults, Bentley's "*Horace*" is a monument of inexhaustible learning; the reader, whether convinced or not, adds to his stock of knowledge; and the very errors of such a critic are instructive.

But Bentley's haughty temper, thus displayed in his criticisms, burst forth much more injuriously in the government of his college, where he carried himself so loftily, and gave such serious and repeated offence, that several of the Fellows exhibited a complaint against him before the Bishop of Ely, as visitor. Their object was his removal from the headship, in furtherance of which they charged him with embezzlement, in having improperly applied large sums of money to his own use, and with having adopted other unworthy and violent proceedings, to the interruption of peace and harmony in the Society. In answer to these imputations he states his own case in a letter to the Bishop, which was published in octavo in 1710, under the title of the "*Present State of Trinity College*." Such was the beginning of a long, inveterate, and mischievous quarrel; which, after a continuance of more than

twenty years, ended in the Master's favour. The "Biographia Britannica," gives a detailed narrative of this dispute, during the progress of which several books were written; but we shall only observe that it was a quarrel, unfortunate in its origin, virulent in its progress, and, in our opinion, especially discreditable to the Master.

Nor was this the only trial of a spirit sufficiently able to bear up against the storms of opposition, and by obstinate perseverance to triumph over its adversaries. During the course of the former dispute, Bentley had been promoted to the Regius Professorship of Divinity. George I. paid a visit to the University in October, 1717. It is usual on such occasions to name several persons for a doctor's degree in that faculty by Royal mandate; and the principal part of the ceremony consists in what is called the creation, that is, the presentation of the nominees to the Chancellor, if present, or to the Vice-Chancellor in his absence, by the Professor. Bentley claimed a fee of four guineas as due from each of the Doctors whom it was his office to create, in addition to a broad-piece, which had been the ancient and customary compliment. There were two gold coins under that denomination: a Jacobus, worth twenty-five shillings, and a Carolus, passing for twenty-three. Both were called in, and no gold pieces of that value have since been coined. The Professor refused to create any doctor who would not acquiesce in the fee. His arguments in favour of the claim were at least plausible; but it ill became so high a functionary to interrupt solemn proceedings, and sow discord in a learned body, for a mercenary and paltry consideration. From this low origin arose a long and warm dispute, in the course of which the Master of Trinity and Regius Professor was suspended from all his degrees, October 3, 1718, and degraded on the seventeenth of that month. Of thirty Doctors present, twenty-three voted for the degradation of their brother; and of ten heads of colleges who attended, all but one joined in the sentence. The principal ground for these extraordinary measures will not appear very strong to impartial posterity; it was an alleged contempt in speaking of a regular meeting of the Heads of Houses, as "the Vice-Chancellor and four or five of his friends over a bottle." From this sentence Bentley petitioned the King for relief: and the affair was referred to a Committee of the Privy Council, whence it was carried into the Court of King's Bench, where the four Judges declared their opinions *seriatim* against the proceedings of the University; and a peremptory mandamus was issued, February 7, 1721, after more than five years of undignified altercation, charging the Chancellor, Masters, and Scholars "to restore Richard Bentley to all his degrees, and to every other right and privilege of which they had deprived him."

Happily both for himself and the learned world, Bentley was gifted with a natural hardness of temper, which enabled him to buffet against both these storms; so that he continued to pursue his career of literature, as if the elements had been undisturbed. November 5, 1715, he delivered a sermon on Popery from the university pulpit, distinguished by learning and argument, and written in an original style, which compelled the attention of the hearers, unlike those common-place and narcotic declamations usually poured forth on that anniversary. It was printed, and has incurred the strange fate of having been purloined by Sterne, and introduced into "Tristram Shandy." Part of it is read by Corporal Trim, whose feelings are so overpowered by the description of the Inquisition, that he declares "he would not read another line of it for all the world." The sermon had the common lot of Bentley's publications; it gave birth to a controversy. It was attacked in "Remarks" by Cummins, a Calvinistic dissenter. An answer was put forth, with the following title: "Reflections on the Scandalous Aspersions on the Clergy, by the author of the Remarks." It is asserted in more than one life of Bentley, that he was himself the author of these "Reflections;" but the Bishop of Gloucester says that no one can believe this who reads half a page of the pamphlet. In 1716 Bentley had propounded the plan of a projected edition of the Greek Testament, in a letter to the Archbishop of Canterbury. He brooded

over this design for four years, sparing neither labour nor expense to procure the necessary materials. In 1720 he issued proposals for printing it by subscription, together with the Latin version of Jerome; to which proposals a specimen of the execution was annexed. The proposals are printed at length in the "Biographia Britannica," and in Dr. Monk's Life. They were violently attacked by Dr. Couyers Middleton, at that time a fellow of Trinity, and a leading person in the opposition to the Master, in "Remarks" on Bentley's proposals. At this time Bentley's enemies were endeavouring to oust him from his professorship. It was insinuated that his project was a mere pretext, to be abandoned when it had answered his temporary purpose of diverting the public mind from his personal misconduct. To these suspicions he added force by the confession, in excuse for certain marks of haste in a paper drawn up, not as a specimen of his critical powers, but simply as an advertisement, that the proposals were drawn up one evening by candle-light. Middleton followed up his blow by "Further Remarks;" the publication of the "Testament" was suspended, nor was it ever carried into effect. That it was stopped by Middleton's pamphlet, is an error countenanced by numerous writers of the time, but denied by Dr. Monk, who says that the discontinuance certainly was not owing to Middleton's attack. He doubts, indeed, whether Bentley ever looked into the tract. A speech of his to Bishop Atterbury shortly after its appearance is quite in character: he "scorned to read the rascal's book; but if his Lordship would send him any part which he thought the strongest, he would undertake to answer it before night." In 1726, his "Terence" was published with notes, a dissertation concerning the metres, which he termed Schediasma, and, strangely placed in such a work, his speech at the Cambridge commencement in 1725. The sprightliness and good temper of this short but eloquent oration is in strong contrast with his controversial asperity: it breathes strong affection for the university, from which body a stranger might suppose that he had received the kindest treatment. But even this edition of the polished and amiable comedian was undertaken in a spirit of jealousy and resentment against Dean Hare, a former friend and rival editor, who had in truth deserved his anger, by availing himself of information derived from Bentley in an unauthorized and unhandsome manner. The notes throughout are in caustic and contemptuous language, with unceasing severity against Hare, not indeed in that violent strain of abuse which has so often marked the warfare of critics, but with cool and sneering allusions without the mention of the proper name, under the disparaging designation of *Quidam, est qui*, or, *Vir eruditus*. Not content with this revenge, Bentley undertook to anticipate Hare in an edition of "Phædrus," which is characterized by Dr. Monk as a "hasty, crude, and unsupported revision" of the text of that author; in which the rashness and presumption of his criticisms were rendered still more offensive by the imperious consciousness in which his decrees were promulgated. Hare, on the contrary, had long been preparing his edition: his materials were provided and arranged, and he retaliated in an *Epistola Critica*, addressed to Dr. Blount, head-master of Eton. The spirit of the epistle is personal and bitter; and, while it undoubtedly had its intended effect in exposing Bentley, it is not creditable either to the temper or to the consistency of its author.

The last of Bentley's works which we shall notice, is his unfortunate edition of Milton's "Paradise Lost," given to the public in 1732. It is a sad instance of utter perversion of judgment in a man of extraordinary talent. Penton first suggested that the spots in that sun-like performance might be owing to the misapprehension of the amanuensis, and the ignorant blunders of a poverty-stricken printer. On this foundation Bentley, neither himself a poet, nor possessing much taste or feeling for the higher effusions of even his own favourite authors, the Greek and Latin poets, undertook to revise the language, remedy the blemishes, and reject the supposed interpolations of our national epic. He was peculiarly disqualified for such a task, not only by prosaic temperament and the chill of advanced years, but by his

entire ignorance of the Italian poets and romance writers, from whose fables and imagery Milton borrowed his illustrations as freely as from the more familiar stories and modes of expression of the classical authorities. As usual with him, his notes were written hastily, and sent immediately to the press. The public disapprobation was unanimous and just; but even in this performance many acute pieces of criticism are scattered up and down, for which the world, disgusted by his audacity and flippancy, allows him no credit.

We must pass quickly over the ten remaining years of Bentley's life. They were embittered by a fresh contest for character and station before the supreme tribunal of the kingdom. The case between the Bishop of Ely and Dr. Bentley, respecting the visitatorial jurisdiction over Trinity College in general, and over the Master in particular, was argued first in the Court of King's Bench, and then carried by appeal to the House of Lords, where it was finally affirmed that the Bishop of Ely was visitor. In his seventy-second year Bentley underwent a second trial at Ely House, and was sentenced to be deprived of his mastership; but he eluded the execution of the sentence, and continued to perform the duties of the office which he held. At length a compromise was effected between him and some of his most active prosecutors, many of whom, as well as himself, were septuagenarians. On his proposed edition of "Homer," distinguished by the restoration of the "Digamma," we need not enlarge. It appears to have been broken off by a paralytic attack, in the course of 1739. In the following year he sustained the severest loss, by the death of his wife in the fortieth year of their union. His own death took place July 14, 1742, when he had completed his eightieth year. He was buried in the chapel, to which he had been a benefactor by giving £200 towards its repairs, soon after he was appointed to the mastership.

Bentley's literary character is known in all parts of Europe where learning is known. In his private character he was what Johnson liked, a good hater: there was much of arrogance, and no little obstinacy, in his composition; but it must be admitted, on the other hand, that he had many high and amiable qualities. Though too prone to encounter hostility by oppression, he was warm and sincere in friendship, an affectionate husband, and a good father. In the exercise of hospitality at his lodge he maintained the dignity of the college, and rivalled the munificence even of the papal priesthood. His benefactions to the college were also liberal: but he exacted from it far more than it was willing to pay, or than any former master had received; and his name would stand fairer if his generosity had been less distinguished, provided that, at the same time, his conduct had been less grasping. We shall only add that the severity of his temper as a critic and controversial writer was exchanged in conversation for a strain of vivacity and pleasantry peculiar to himself.

Bentley had three children: a son called by his own name, and two daughters. The son was bred under his own tuition at Trinity College, where he obtained a fellowship. His contemporaries acknowledge his genius, but lament that his pursuits were so desultory and various as to exclude him from that substantial fame which his talents might have ensured. Dr. Bentley's eldest daughter, Elizabeth, married Mr. Humphry Ridge, a gentleman of good family in Hampshire, but was left a widow in less than a year, and returned to reside with her father. The youngest, Joanna, married Mr. Denison Cumberland, grandson to the learned Bishop of Peterborough. The first issue of this marriage was the late Richard Cumberland, well known in the republic of letters, and especially as a dramatic writer. In his memoir of his own life, Mr. Cumberland gives some amusing anecdotes of his grandfather in his old age. His object seems to have been to paint the domestic character of Bentley in a pleasing light, and to counteract the prevalent opinion of his stern and overbearing manners. The old man's personal kindness towards himself produced a deep and well-merited feeling of gratitude. His communications, however, are of little value, for he neglected his opportunities of obtaining accurate and more important information from his mother and other relatives of the great critic.



Engraved by J. Thomason.

DE TOE.

From a Port. by M^r. Vanderquadt.

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DEFOE.

DANIEL, the son of James Foe, citizen and butcher, was born in London, in the parish of Cripplegate, in or about the year 1663: at what time, or on what account he prefixed the syllable De to his paternal name, does not clearly appear. He was a Dissenter himself, and appears to have been of a dissenting family. Early imbued with a dread of Papal ascendancy, he took up arms to support the Duke of Monmouth's insurrection, and was fortunate in escaping, not only the sword, but the legal consequences of that rash adventure. In 1685 he went into business as a hosier, in Freeman's Yard, Cornhill. He was not successful, probably because his attention was engrossed by affairs foreign to his trade; for he not only mingled in the political and religious dissensions of that stormy time, but was too much occupied, according to his biographer Mr. Chalmers, by engagements, which became neither the conscientious dissenter, nor the steady man of business. "With the usual imprudence of superior genius, he was carried by his vivacity into companies who were gratified by his wit, and he spent those hours in the idle hilarity of the tavern, which he ought to have employed in the calculations of the counting-house; and being obliged to abscond from his creditors in 1692, he attributed those misfortunes to the war, which were doubtless owing to his own misconduct. He afterwards carried on the brick and pantile works near Tilbury Fort, though probably with no success. He was in after times wittily reproached, 'that he did not, like the Egyptians, require bricks without straw, but, like the Jews, required bricks without paying his labourers.' He was born for other enterprises, which, if they did not gain him wealth, have conferred a renown, that will descend the current of time with the language wherein his works are written." His misfortunes, however, even if accompanied by some imprudence, did not alienate his friends. "I was invited," he says, in his "Appeal to Honour and Justice," "by some merchants with whom I had corresponded abroad, and some also at home, to settle at Cadiz, and that with offers of very good commissions: but Providence, which had other work for me to do, placed a secret aversion in my mind. Some time after, I was, without the least application of mine, and being then seventy miles from London, sent for to be Accountant to the Commissioners of the Glass Duty; in which service I continued to the determination of their commission."

Having lost this occupation, Defoe's active mind expanded itself in a variety of schemes. He wrote, he tells us, many sheets about the coin; he proposed a law for registering seamen; he projected county banks; factories for goods; a commission of inquiry into the estates of bankrupts; a pension-office for the relief of the poor; an academy "to encourage polite learning, and to polish and refine the English tongue;" and an academy for the education of women, with a view to the improvement of society, by training them to a more exemplary discharge of their social duties. Notices of various

of these schemes, and of the use or abuse of a speculative spirit in a mercantile country, will be found in his "Essay on Projects," published in January, 1697. In 1701 he produced a satire in verse, called "The True-born Englishman," which arose out of a personal and virulent attack by one Tutchin, on William III., whose faults were finally summed up in the epithet "foreigner." "This," Defoe says, "filled me with a kind of rage against the book, and gave birth to a trifle, which I never could hope should have met with such general acceptance as it did—I mean, 'The True-born Englishman.' How this poem was the occasion of my being known to his Majesty; how I afterwards was received by him; how employed; and how, above all my capacity of deserving, rewarded, is no part of the present case:" and history does not supply us with the particulars here left unnoticed. But whatever were Defoe's services or their rewards, he always expressed his gratitude and affection for King William's memory in ardent terms. In the same year he published two able tracts in support of the principles of the Revolution, entitled, one, "The Original Power of the Collective Body of the People of England Examined and Asserted;" the other, "The Freeholder's Plea against the Stock-jobbing Elections of Parliament-men." The following pithy sentence may give some notion of the general tenor of the latter:—"It is very rational to suppose that those who buy will sell, or what seems more rational, they who have bought, must sell." In these pieces the ultimate resort of all power in the people, and the responsibility of the Parliament to the people, inasmuch, to use his own words elsewhere, "as the person sent is less than the sender," are forcibly explained and asserted. The same principles were developed more strongly in what is commonly called "The Legion Letter,"—a remonstrance against certain exertions of the privilege of Parliament, by which the subject's right of petitioning was thought to be curtailed. This remarkable paper, which, though never clearly avowed, is believed to have been written by Defoe, and presented by him, dressed in women's clothes, to the Speaker, was entitled, "A Memorial from the Gentlemen, Freeholders, and Inhabitants of the Counties of——, in behalf of themselves, and many thousands of the good people of England, to the Knights, Citizens, and Burgesses in Parliament assembled;" and ends in the following words: "For Englishmen are no more to be slaves to Parliaments than to Kings:

"Our name is LEGION,
And we are MANY.

"If you require to have this Memorial signed with our names, it shall be done, on your first orders, and formally presented."

Of this attempt to intimidate the House no open notice was taken, nor does it appear to have been known at the time who was the author. But any ill-will which the Tories might have against Defoe, if suspected, was gratified by the consequences of a pamphlet which he published in 1702, entitled, "The Shortest Way with the Dissenters; or, Proposals for the Establishment of the Church." In this ironical performance, which ostensibly recommends the total extirpation of Dissenters from England, he intended to satirize the blind prejudices and headstrong zeal of the high Tory faction: but he had the misfortune to raise up enemies on every side. Some of the Dissenters took it literally, and raised an outcry against him as a persecutor: the Tories understood it better, and had influence enough to get a prosecution commenced against him, and a reward offered for his apprehension, by the Government. The House of Commons voted the book a libel, and ordered it to be burnt by the hangman. The printer and the publisher of it were taken into custody, upon which Defoe, who had secreted himself, came forward, "to throw himself upon the favour of Government, rather than that others should be ruined for his mistakes." He was tried in July, 1703, found guilty of composing and publishing a seditious libel,

and, by a very oppressive sentence, was condemned to be imprisoned, to stand in the pillory, to pay a fine of 200 marks, and to find security for his good behaviour during seven years. It is in allusion to this that Pope, who ought to have better appreciated such a man, has made an unworthy attack upon Defoe in the "Dunciad,"

"Earless on high stood unabash'd Defoe."

He had no reason to be, and was not, abashed; and he composed a "Hymn to the Pillory," and an Elegy on the Author of a "True-born Englishman," esteeming himself defunct as an author, when he was obliged to find surties for good behaviour. These, like all his works, contain the energetic expression of an independent spirit: to poetical merit they have no claim.

Early in 1701, while he was still in prison, Defoe commenced a periodical paper, entitled "The Review," which, in addition to the usual topics of news, contained a report of the proceedings of a "Scandal Club, which discusses questions in divinity, morals, war, trade, language, poetry, love, marriage, drunkenness, and gaming. Thus it is easy to see that the 'Review' pointed out the way to the 'Tatlers,' 'Spectators,' and 'Guardians,' which may be allowed, however, to have treated these interesting topics with more delicacy of language, more terseness of style, and greater depth of learning: yet has Defoe many passages, both of prose and poetry, which for refinement of wit, neatness of expression, and efficacy of moral, would do honour either to Steele or Addison."—(Chalmers.) This periodical was published three times a-week, until May, 1713, when it was brought to a close. Defoe continued in Newgate until August, 1704, when Harley procured his release, and recommended him to Queen Anne, who seems to have thought that he had been hardly used, and contributed generously towards the relief of his family, reduced to poverty by the misfortunes of its head. She employed him, he says, in "several honourable, though secret services;" and he speaks, in his "Appeal to Honour and Justice," of a "special service, in which I ran as much risque of my life as a grenadier upon the counterescarp." These seem to have been rewarded by a pension, or by some subordinate office; but the exact nature of the recompense is not known. In October, 1706, he was despatched to Scotland, to assist in promoting the union between the two kingdoms. In addition to his talents and readiness as an author, he possessed great practical knowledge of commerce and matters connected with the revenue: he frequently attended the committees of the Scottish Parliament, and made a variety of calculations, relative to trade and taxes, for their use; and he was very serviceable, as a popular writer, in replying to the various attacks which were made upon that hated measure. His intimate acquaintance with the transactions of this period qualified him well for a work, which now probably is known to few readers, but which contains a great body of minute information concerning the condition and the history of Scotland at that period;—"The History of the Union between England and Scotland;" of which Mr. Chalmers says, "The minuteness with which he describes what he saw and heard upon that turbulent stage, where he acted a conspicuous part, is extremely interesting to us, who wish to know what actually passed, however this circumstantiality may have disgusted contemporaneous readers. History is chiefly valuable, as it transmits a faithful copy of the manners and sentiments of every age. This narrative of Defoe is a drama, in which he introduces the highest peers and the lowest peasants speaking and acting, according as they were each actuated by their characteristic passions; and while the man of taste is amused by his manner, the man of business may draw instruction from the documents which are appended to the end and interspersed in every page. This publication had alone preserved his name, had his 'Crusoe' pleased us less." Chalmers naturally makes the most of its merits, for his "Life of Defoe" was originally prefixed to a reprint of it in 1786: but the author would have been little known if his popularity had depended on this work only.

After his return from Scotland, Defoe resided for some time at Newington. He incurred

great obloquy, he says, for trying to make the best of the peace of Utrecht after it was concluded, and bore infinite reproaches as having been hired and bribed to defend a bad peace; upon the supposition that he was the author of pamphlets in which he had no share. To escape from this persecution he went to Halifax, in Yorkshire, where he had ample opportunity to observe the confidence of the Jacobite party, and the success with which they laboured to make converts among the lower ranks. To counteract these plottings, he wrote "A Seasonable Caution," "Reasons against the Succession of the House of Hanover," and some other pamphlets with similar titles; intending, he says, by means of their apparent drift, to put them into the hands of persons whom the Jacobites had deluded. But Defoe was unfortunate as an ironical writer: perhaps the same qualities which gave his fictions such an air of truth tended to give his irony too much the appearance of earnest. On this, as on a former occasion, some persons were foolish or malicious enough to misconstrue his meaning, and to accuse him of writing seditious libels in favour of the Pretender. On this frivolous charge an information was filed against him in the spring of 1713, on which he was taken into custody, and obliged to find bail to a large amount; and the consequences might have been still more serious, but for a second intervention of Harley, who procured a free pardon for him in the following November. Speaking of these very publications in his "Appeal," he protests that "if the Elector of Hanover had given me a thousand pounds to have written for the interests of his succession, and to expose and render the interest of the Pretender odious and ridiculous, I could have done nothing more effectual to these purposes than these books were."

Well intended and valuable as his labours might be, his only recompence for them was a bare immunity from persecution. After the accession of George I. he was discomtented and neglected. In 1715 he wrote "An Appeal to Honour and Justice," comprising a defence of his character, and a general account of his life, principles, and conduct. He was struck by apoplexy before he had quite completed this work, but recovered the full possession of his faculties, and lived until April 26, 1731. After this attack, whether from the wish to avoid excitement and anxiety, or from the little advantage which his political writings had produced to him, he almost ceased to handle controversial subjects, and devoted himself with unwearied industry to works of a more popular and lucrative kind. Upon the profits of his pen he seems to have depended for his livelihood; and to the necessity of courting popular favour it may probably be attributed that the subjects of some of his works are vulgar, and the style coarse: but even out of vicious and revolting subjects he had the art of extracting a wholesome moral. The following are the names and dates of the principle productions of his declining years; and it is very remarkable, considering the circumstances in which they were composed, that they should comprise all those fictions to which he owes his imperishable name in British literature:—"Life and Adventures of Robinson Crusoe," 1719. "Life, Adventures, and Piracies of the Famous Captain Singleton," 1720. "Fortunes and Misfortunes of the Famous Moll Flanders," 1721. "Religious Courtship;" "Journal of the Plague Year," 1722. "Life of Colonel Jack," 1723. "Tour through the whole Island of Great Britain," 1724-7. "New Voyage round the World," 1725. "Political History of the Devil," 1726. "Complete English Tradesman," 1727. "Plan of English Commerce," 1728. "Memoirs of a Cavalier"—date uncertain. But, notwithstanding the unceasing industry which enabled him to produce these, and many other works, in the time specified, he appears to have died insolvent, for a creditor took out letters of administration on his effects.

A catalogue of the numerous works known, or confidently believed by the compiler to be Defoe's, and of those also which are attributed to him on more doubtful evidence, is given by Mr. Chalmers at the end of that edition of his *Life* which is subjoined to Stockdale's edition of "Robinson Crusoe," in two vols. 8vo, 1790; hardly one in four of

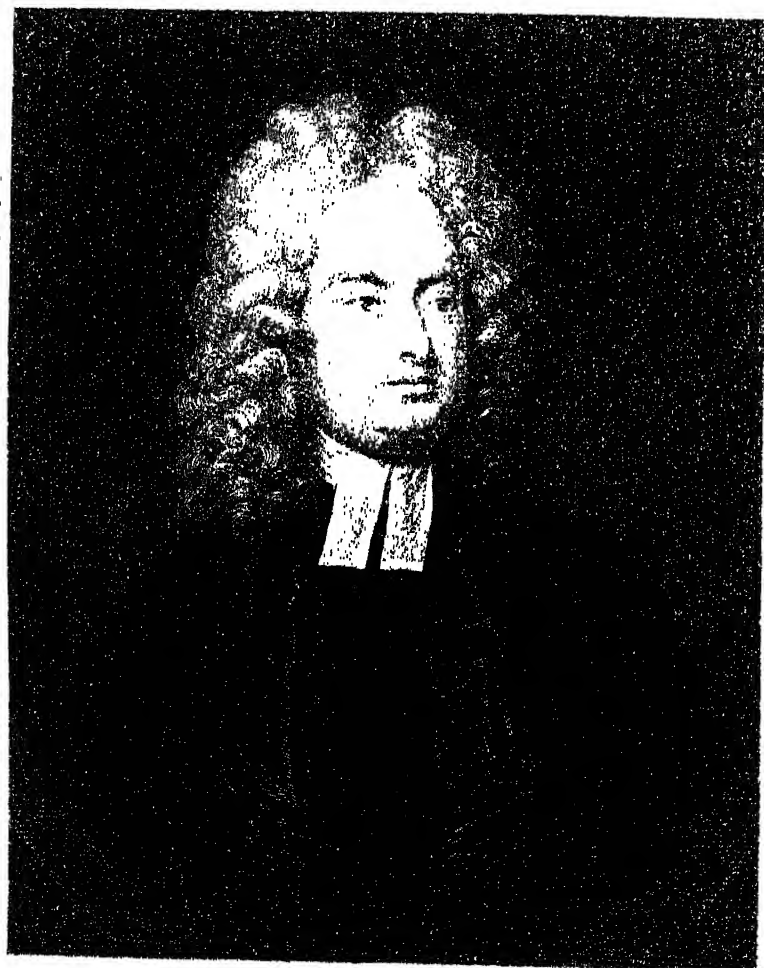
then has been noted in this short account. Defoe was a very rapid, as well as a laborious composer: it is said that he once wrote two shilling pamphlets in a single day. His controversial works, however, have long lost their interest: and his principal historical work, that on the Union, is too prolix and minute to find general acceptance in our days. In his acquaintance with commerce, and insight into the principles by which it is governed, he is entitled to rank with the most skilful of his contemporaries; but the progress of economical science has of course deprived his commercial writings of most of their value, except as records of the past. Of his numerous works of fiction, we may notice the "History of the Plague of London in 1665," "Memoirs of a Cavalier," and "Robinson Crusoe," as the best known and the most deserving. The first, which professes to be the journal of a reader resident in Whitechapel, during the awful visitation which he describes, is said to have been received as genuine even by Dr. Mead, as no doubt it has been by very many of those who are unacquainted with its real history. There is a homely pathos, a minute and scrupulous adherence to verisimilitude in it, which almost irresistibly persuades the reader that none but an eye-witness could have written such an account. The "Memoirs of a Cavalier" possess the same air of truth. They relate the campaigns of a young Englishman of good family, first in Germany under Gustavus Adolphus, afterwards on the royal side in our civil wars: and depict with great vividness and fidelity the principal events of those interesting and stirring times. But, popular as these works have been and deserve to be, they sink into obscurity when compared with the universal acceptance of "Robinson Crusoe;" the only thing, according to Dr. Johnson, written by mere man, that was ever wished longer by its readers, except "Don Quixote" and the "Pilgrim's Progress." And Bunyan and Defoe had some points in common. Both came of the people, and both, without the advantages or trammels of a learned education, wrote for and to the people: they slighted no source of pathos, or eloquence as being too humble, and cared little for homeliness of phrase, if it expressed their meaning clearly and strongly. It is needless to give any account of a book, which in one shape or other—for in the numerous reprints it has often been curtailed and mutilated—must be familiar to every reader. The story is well known to be identical with that of Alexander Selkirk, who, after a solitary abode of four years on the island of Juan Fernandez, returned to England in 1709. Defoe has been charged with surreptitiously obtaining and making an unfair use of this man's papers; but there seems to be no ground whatever for the accusation. Selkirk's story had been made public in several forms seven years at least before "Robinson Crusoe" was written, and it was free to Defoe or to any man to take it as the ground upon which to build a tale; and far from Selkirk's papers having been traced into Defoe's hands, it does not even appear that these pretended papers ever were in existence: indeed Selkirk seems, from the published accounts of him, to have been so much below the fictitious Crusoe in the extent of his resources, and the fertility of his ingenuity (and we say this with no desire to undervalue his active spirit and contented temper), that it is hardly possible that he should have furnished more than the first hint, which Defoe has expanded into so instructive, fascinating, and varied a story.

The following criticism of this remarkable work is extracted from Dunlop's "History of Fiction:" "Defoe and Swift, though differing very widely in education, opinions, and character, have at the same time some strong points of resemblance. Both are remarkable for the unaffected simplicity of their narratives—both intermingle so many minute circumstances, and state so particularly names of persons, and dates, and places, that the reader is involuntarily surprised into a persuasion of their truth. It seems impossible that what is so artlessly told should be a fiction, especially as the narrators begin the account of their

voyages with such references to persons living, or whom they assert to be alive, and whose place of residence is so accurately mentioned, that one is lent to believe a relation must be genuine, which could, if false, have been so easily convicted of falsehood. The incidents too are so very circumstantial, that we think it impossible they could have been mentioned except they had been real." Speaking of the moral of "Robinson Crusoe," he continues, "We are delighted with the spectacle of difficulty overcome, and with the power of human ingenuity and contrivance to provide not only accommodation but comfort, in the most unfavourable circumstances. Never did human being excite more sympathy in his fate than this shipwrecked mariner: we enter into all his doubts and difficulties, and every rusty nail which he acquires fills us with satisfaction. We thus learn to appreciate our own comforts, and we acquire, at the same time, a habit of activity; but above all we attain a trust and devout confidence in Divine mercy and goodness. The author, also, by placing his hero in an uninhabited island in the Western Ocean, had an opportunity of introducing scenes which, with the merit of truth, have all the wildness and horror of the most incredible fiction. *That* foot in the sand—*those* Indians who land on the solitary shore to devour their captives—fill us with alarm and terror; and, after being relieved from the fear of Crusoe perishing by famine, we are agitated by new apprehensions for his safety. The deliverance of Friday, and the whole character of that young Indian, are painted in the most beautiful manner; and, in short, of all the works of fiction that have ever been composed, 'Robinson Crusoe' is perhaps the most interesting and attractive."



[Robinson Crusoe building his Boat. From a design by Stothard, R.A.]



Portrait of J. C. F. J.

1744

*in the Volume
of the Royal Society*

Printed by J. C. F. J. in the Year 1744

Printed by J. C. F. J. in the Year 1744

S W I F T.

JOHNATHAN SWIFT, by universal consent in his own handwriting, was the son of an attorney in the city of Dublin. He was born in 1667. Some doubt has been felt concerning his origin, in consequence of his own angry or capricious declaration, when out of humour with Ireland,—“I am not of this vile country; I am an Englishman;” and Sir William Temple has been said to be his real father. This piece of scandal, however, is disproved by circumstances of time and place. Swift was placed at Trinity College, Dublin, at the age of fourteen. Whether through idleness, or contempt of the prescribed studies, at the end of four years he could only obtain his Bachelor’s degree *speciali gratia*; a term denoting want of merit. This disgrace so affected him, that for the following seven years he studied eight hours a-day. In 1688, Sir William Temple, whose lady was related to Swift’s mother, took him under his protection, and paid the expenses of his residence at Oxford for a Master’s degree. On quitting that University, Swift lived with Temple as his domestic companion. To a long illness contracted during this period in consequence of a surfeit, he ascribed that frequently recurring goldiness which annoyed him through life, and sent him to the grave deprived of reason.

While under Sir William Temple’s roof, Swift rendered material assistance in the revision of his patron’s works, and corrected and improved his own “Tale of a Tub,” which had been sketched out previously to his quitting Dublin. It was published in 1701. He never avowed himself its author; but he did not deny it when Archbishop Sharpe and the Duchess of Somerset, according to some accounts, showed it to Queen Anne, and thereby debarred him from a bishopric. From Temple’s conversation Swift much increased his political knowledge; and his early impressions were naturally in favour of the Whigs: but he suspected his patron of neglecting to provide for him, from a desire of retaining his services. This produced a quarrel, and the friends parted in 1691. Swift took orders, and obtained a prebend in the north of Ireland; but at Temple’s earnest request he soon resigned that preferment, and returned to England. A sincere reconciliation took place, and they lived together in the utmost harmony till Sir William’s death in 1699. Swift, in testimony of his esteem, wrote “The Battle of the Books,” of which his friend is the hero; and Temple by his will left him a legacy in money, and the profit as well as care of his posthumous works. Swift had indulged hopes, not without good reason, of being well provided for in the English Church, through Temple’s interest. Failing in these hopes, he accepted the post of private secretary and chaplain to the Earl of Berkeley, on the appointment of that nobleman to be one of the Lords Justices of Ireland. By this new patron he seems to have been ill used. He was soon displaced from his post, on the plea of its unsuitness for a clergyman. He was then promised the rich deanery of Derry; but that preferment was bestowed on another person, and Swift could only procure the livings of Laracor and Rathbeggan, which together did not amount to more than half the value of the deanery. During his residence at Laracor, he

performed the duties of a parish priest with punctuality and devotion, notwithstanding some occasional sallies of no very decorous or well-timed humour, which, coupled with the suspicions founded on the anonymous "Tale of a Tub," fixed on him an imputation of insincerity in his Christian profession, from which the opinion of posterity seems to have absolved him.

During his incumbency at Laracor, he invited to Ireland a lady with whom he became acquainted while with Sir William Temple. She was the daughter of Temple's steward, whose name was Johnson. About the year 1701, at the age of eighteen, she went to Ireland, to reside near Swift, accompanied by Mrs. Dingley, a lady fifteen years older than herself. Miss Johnson was Swift's celebrated Stella. Whether Swift's first impulse in giving this invitation had a view to marriage, or the cultivation of friendship only, is uncertain. His whole conduct with respect to women was most mysterious; apparently highly capricious, and, whatever might be its secret motive, utterly unwarrantable. The reason assigned by the two ladies for transferring their residence to Ireland was, "that the interest of money was higher than in England, and provisions cheap." Every possible precaution was taken to prevent scandal: Swift and Miss Johnson did not live together, nor were they ever known to meet except in presence of a third person. Owing to this scrupulous prudence, the lady's fame, during fifteen years, was never questioned, nor was her society avoided by the most scrupulous. In 1716 they were privately married, but with no change in their mode of life: she never lodged in the Deanery, except during those fits of giddiness and approaching mental aberration, during which a woman, then of middle age, might venture without breach of decorum to nurse an elderly man.

In 1701 Swift had published his "Dissensions in Athens and Rome;" his first political work, in behalf of King William and his ministers, against the violent proceedings of the House of Commons. According to Lord Orrery, from that year to 1708 he did not write any political pamphlet; but he made frequent journeys to England during the whole of Queen Anne's reign. Between 1708 and 1710 he changed his politics, worked hard against the Whigs among whom he had been educated, and plunged into political controversy, with a view to open the road to power for the Tories. The year 1710 produced the "Examiner," of which he wrote thirty-three papers. In that year commenced his acquaintance with Harley, who introduced him to St. John and the rest of the ministers. At this period he dined every Saturday at Harley's, with the Lord Keeper, Mr. Secretary St. John, and Lord Rivers, to the exclusion of all other persons. He may, therefore, be considered at this time as the confidential friend of the ministry, and almost a member of their cabinet. The company was afterwards enlarged to sixteen, including Swift; all men of the first class in society. He now put forth all his strength in support of the Tory party, in pamphlets, periodical papers, and political poems. Amidst all this political agitation, he wrote down the occurrences of every day, whether consisting of conferences with ministers, or quarrels with his own servant, in a regular journal to Stella.

In 1712, ten days before the meeting of Parliament, he published a pamphlet, entitled "The Conduct of the Allies," to facilitate peace, on which the stability, almost the personal safety, of the ministers, seemed to depend. He professes that this piece cost him much pains, and no writer was ever more successful. A sale of eleven thousand copies in two months was in those days unprecedented: the Tory members in both houses drew their arguments from it, and the resolutions of Parliament were little more than a string of quotations. During that year and the next, he continued to exert himself with unwearied diligence. In 1713 he carried to the then latest date the first sketch of the "History of the last Four Years of Queen Anne." Lord Bolingbroke.

when called on for his opinion, was sincere enough to speak of it as "a seasonable pamphlet for the administration, but a dishonour to just history." Swift himself was proud of it, but professed his willingness to sacrifice it to his friend's opinion. It was, however, published, but with no addition to the author's fame.

The Queen is said to have intended to promote him to a bishopric; but the story is involved in obscurity. That Archbishop Sharpe had dissuaded her from so doing by representing his belief in Christianity as questionable, is not ascertained by any satisfactory evidence; but whether that were so or not, Johnson's suggestion seems probable, that the difficulty arose from those clerical supporters of the ministry, "who were not yet reconciled to the author of the 'Tale of a Tub,' and would not, without much discontent and indignation, have borne to see him installed in an English cathedral." The deanery of St. Patrick, in Dublin, was therefore offered to him, and he accepted it. With high pretensions to independent equality with the ministers, and a disinterested support of their measures, it cannot be doubted that he viewed this Irish preferment as a sentence of exile, and was bitterly disappointed. But his temper was too intractable to submit to play the part of a courtier; and it is probable that his English friends were not ill pleased to promote him to competence and dignity at a distance. His feelings are characteristically expressed in one of his letters: "I use the ministry like dogs, because I expect they will use me so. I never knew a ministry do anything for those whom they made companions of their pleasures: but I care not."

He had indeed little reason to rejoice at first in the land where his lot had fallen: on his arrival in Ireland to take possession of his deanery, he found the country under the strongest excitement of party violence. The populace looked on him as a Jacobite, and threw stones at him as he walked the streets. His chapter received him with reluctance, and thwarted him in whatever he proposed. Ordinary talents and firmness must have sunk under such general hostility. But the revolutions of the Dean's life were strange; and he, who began with the hatred of the Irish mob, lived to govern them with the authority of a despot.

He had not been in Ireland more than a fortnight when he returned to England for the purpose of attempting, but in vain, a reconciliation between the Lords Oxford and Bolingbroke. While in England, he wrote his "Free Thoughts on the Present State of Affairs." He was probably still watching the issues of time or chance; but the Queen's death sealed his political and clerical doom, and he returned to Ireland. To the interval between 1711 and 1720 Lord Orrery ascribes "*Gulliver's Travels*." His mind was at this time much engrossed by a remarkable circumstance. He had formed an intimacy in England with the family of a Dutch merchant, named Vanhomrigh. The eldest daughter, strangely enough, became enamoured of Swift's mind, for it could not be of a most homely person, nearly fifty years of age. She proposed marriage: this he declined, and wrote his poem of "*Ademus and Vanessa*" on the occasion. On her mother's death, the young lady and her sister followed him to Ireland: the intercourse was continued, and the proposal renewed on her part. This it was absolutely necessary to decline, as the Dean was already married; but he lived with Stella on the same distant footing as before, and was reluctant either to inflict pain, or to forego his own pleasure, by an avowal of the insuperable obstacle. Vanessa continued to receive his visits, but so guardedly as not absolutely to forfeit her good name. She became, however, more and more urgent; and peremptorily pressed him to accept or reject her as his wife. Failing to obtain a direct answer, she addressed a note to Miss Johnson, desiring to know whether she were married to him, or not. Stella sent this note to Swift, who in a paroxysm of anger, rode to Vanessa's house, threw a paper containing her own note on the table,

and quitted her without a word. This blow she did not survive many weeks. She died in 1723, having first cancelled a will in the Dean's favour.

Vanessa by will ordered her correspondence with Swift to be published, as well as "Cadenus and Vanessa," in which he had proclaimed her excellence and confessed his love. The letters were suppressed; the poem was published. This, whether meant as an apology for herself, or as a posthumous triumph over her more successful rival, occasioned a great shock and distress both to Stella and the Dean. It is said that at length, probably as a softening to the mortification incident to the public discovery of his passion for Vanessa, he desired that Stella might be publicly owned as his wife; but her health was rapidly declining. She said, perhaps petulantly, "It is too late," and insisted that they should continue to live as before. To this the Dean consented, and allowed her to dispose of her fortune, by her own name, in public charity. She died in 1727.

By Stella's death Swift's happiness was deeply affected. He became by degrees more misanthropic, and ungovernable in temper; and more miserly in his personal habits, while at the same time he devoted to charity a large part, it is said, one-third of his income. In 1736 his deafness and giddiness became alarming, and his mental powers gradually declined. In 1741 his friends found it necessary that guardians should be appointed over his person and estate. In 1742 his reason was entirely overthrown; he became incoherent, and, except at short intervals, speechless. On the 30th of November his housekeeper told him that the customary preparations were making to celebrate his birthday: he found words to answer, "It is all folly; they had better let it alone." He died the latter end of October, 1745, in his seventy-eighth year. With the exception of some few legacies, he left his fortune, amounting to about twelve thousand pounds, to the building of an hospital for idiots and lunatics.

The extent and variety of Swift's writings render it necessary to confine our notice to two or three of his most curious productions. Of the "Tale of a Tub," which, being regarded as an attack upon all religion, brought down a weight of censure on the author, against which he protested in the preface to a later edition, Dr. Johnson says that "it has little resemblance to his other pieces. It exhibits a vehemence and rapidity of mind, a copiousness of images, and vivacity of diction, such as he afterwards never possessed or never exerted. It is a mode so distinct and peculiar, that it must be considered by itself; what is true of that is not true of anything else which he has written. In his other works is found an equalable tenor of easy language, which rather trickles than flows."

"Gulliver's Travels" are now probably better known to the public than any other of his productions. That work is a moral and political romance, exhibiting a wonderful specimen of irregular genius. Not only are human actions placed in the most unfavourable light, but human nature itself is libelled. His wayward temper and his ill-concealed disappointment had put him out of conceit with the world; misanthropy had made some inroad into his heart, and, with his pen in his hand, he indulged in the expression of it with affected exaggeration. But however offensive to good feeling the satire might be, the imagination and wit which pervade this extraordinary work will always attract some readers, while the simple, circumstantial air of truth with which such extravagant fictions are related is a source of amusement to less refined tastes.

Neither are the "Drapier's Letters," written in 1721, less remarkable, although the temporary nature of the subject has divested them of all interest, except as samples of the powers of his mind and the character of his style. Lord Orrery calls them "those brazen monuments of his fame." A patent had been taken out by one Wood for a copper coinage for Ireland, to the amount of one hundred and eighty thousand pounds in half-pence and farthings, by which the projector, at least as was alleged by the opponents of the ministry,

would have gained exorbitant profit, and the nation would of course have incurred proportionate loss. The Dean, in the character of a Drapier, wrote a series of letters, exposing the folly and mischief of giving gold and silver for a debased coin probably not worth a third of its nominal value. He urged the people to refuse this copper money; and the nation acted on the Drapier's advice. The government took the alarm at this seditious resistance to the King's patent, and offered three hundred pounds reward for the discovery of the author of the fourth letter; but his precautions were so well taken, and his popularity so universal, that, though known to be the author, the proclamation failed to touch him. The popular indignation rose to such a height that Wood was compelled to withdraw his patent, and the base money was totally suppressed. From this time forward the Dean, who at his first arrival in Ireland had been most unpopular, possessed unlimited influence: he was consulted on all measures of domestic policy; persons of all ranks either courted or feared him; national gratitude was expressed by all ranks in their various ways; the Drapier was a toast at every convivial meeting, and the sign of his head insured custom to an ale-house.

His letters are remarkable for the pure English of their style: there is little of solid information to be derived from them; but the most trifling anecdotes of distinguished men find ready acceptance with a large class of readers.

As a poet, in the higher sense of the word, we rank Swift's claims to honour very humbly. But he possessed uncommon power of correct, easy, and familiar versification; which, with his easy vein of humour, will secure him admirers among those who can pardon his offensive grossness.

Delany, an Irishman to the backbone, gives the following character of him: "No man ever deserved better of any country than Swift did of his: a steady, persevering, inflexible friend; a wise, a watchful, and a faithful counsellor, under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and fortune." With respect to his conversation and private economy some particulars may be worth mentioning. His rule never to speak more than a minute at a time, and to wait for others to take up the conversation, it were well if professed talkers would adopt. He excelled in telling a story, but told the same too often; an infirmity which grew on him, as it does on others, in advancing life. He was churlish to his servants, but in the main a kind and generous master. He was unceremonious and overbearing, sometimes brutal; but in company which he respected, not coarse, although his politeness was in a form peculiar to himself. He considered wealth as the pledge of independence; but his frugality towards the close of his life amounted to avarice. As we have represented some features of his character in no very enviable light, we will conclude with an anecdote which shows the kindly portion of his nature to advantage. In the high tide of his influence, he was often rallied by the ministers for never coming to them without a Whig in his sleeve: whatever might have been his expectations from the unsolicited gratitude of his party, he never pressed his own claims personally; but he often solicited favours from Lord Oxford in behalf of Addison, Congreve, Rowe, and Steele. Personal merit rather than political principles directed his choice of friends. His intimacy with Addison was formed when they used to meet at the parties of Lord Halifax or Lord Somers, who were leaders of the Whigs; but it continued unabated when the Tories had gained the ascendancy.

Swift's works have gone through many editions in various forms. The latest and best is that of Sir Walter Scott. That man must be considered fortunate in his biographers, of whom memoirs have been handed down, with more or less detail, by Lord Orrery, Dr. Delany, Dr. Hawkesworth, Dr. Sheridan, Dr. Johnson, and Sir W. Scott.

DAGUESSEAU.

THE Chancellor Daguesseau is said to have been descended from a noble family of the province of Saintonge; if so, he was careless of his privileges, for he never used between the two first letters of his name, the comma, indicative of noble birth. He came however of distinguished parentage; for his grandfather had been First President of the Parliament of Bordeaux, and his father was appointed by Colbert, Intendant of the Limousin, and subsequently advanced to the Intendancies of Bordeaux and of Languedoc. In the latter government he suggested to Colbert the grand idea of uniting the Ocean and the Mediterranean by means of that mighty work, the Canal of Languedoc. In the persecution raised against the Protestants of the South of France by Louis XIV. he was distinguished by mildness; and to his honour be it remembered, one person only perished under his jurisdiction. Disgusted by the *dragonnades*, and by the revocation of the Edict of Nantes, he resigned his Intendancy, and removed to Paris, where he continued to enjoy the royal favour, and to be employed in offices of trust: so that he may be said not only to have formed his son's youth, but to have watched over his manhood.

That son, Henry François Daguesseau, was born at Limoges, November 7, 1668. In 1690 he was appointed King's Advocate in the Court of the Châtelet, and soon after, at his father's recommendation, Advocate-General in the Parliament of Paris. On hearing the wisdom of so young a choice brought into question, the king observed, that "the father was incapable of deceit, even in favour of his son." So brilliantly did the young lawyer acquit himself in his charge, that Denis Talas, one of the chief of the magistracy, expressed the wish, "that he might finish as Daguesseau had begun." The law officers of that day did not confine themselves to a mere dry fulfilment of legal functions; there was a traditional taste, a love of polite and classic literature, a cultivation of poetry and eloquence, on which the jurists prided themselves, and which prompted them to seize every opportunity of rivalling the ecclesiastical orators and polite writers of the age. Thus, at the opening of each session, the *Avocat-Général* pronounced an inaugurative discourse, which treated rather of points of high morality than law. Daguesseau acquired great fame from these effusions of eloquence. Their titles bespeak what they were: they treat of the "Independence of the Advocate;" the "Knowledge of Man;" of "Magnanimity;" of the "Censorship." "The highest professions are the most dependent," exclaimed Daguesseau on one of those occasions; "he whom the grandeur of his office elevates over other men soon finds that the first hour of his dignity is the last of his independence." These generous sentiments are strongly contrasted with the despotism of the government and the general servility of the age.

In 1700 Daguesseau was appointed Procureur-General, in which capacity he was obliged to form decisions on the gravest questions of state. A learned Memoir, drawn up by him in the year 1700, to prove that no ecclesiastics, not even cardinals, had a



Engraved by J. Bellin.

DACUESSEAU.

*From an original Portrait by Mignard in the
possession of the Society of the Friends of the Sciences.*

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right to be exempt from royal jurisdiction, shows his mind already imbued with that jealousy of Papal supremacy which afterwards distinguished him. But his occupations were not confined to legal functions, the administration of that day being accustomed to have recourse, in all difficult and momentous questions, to the wisdom and authority of the magistracy. Thus Daguesseau was enabled, by directing his attention to the state of the hospitals, to remedy the enormous abuses practised in them, and to remodel these charitable institutions upon a new and philanthropic system. In the terrible famine of 1709, he was appointed one of the commission to inquire into the distresses of the time. He was the first to foresee the famine ere it arrived, and to recommend the fittest measures for obviating the misery which it menaced.

There existed, at that time, few questions on which a French statesman or magistrate found himself in opposition to the sovereign. Constitutional political liberty was unknown; and even freedom of conscience had been violated by the persecuting edicts of Louis XIV. The magistracy had allowed the Protestants to be crushed, awed by the fear of being considered favourers of rebellion. The legal and the lettered class of French, however they had abandoned the great cause of Reform, exaggerated as it had been by Calvin, were nevertheless still unprepared to submit to the spiritual despotism of Rome. They did not presume to question fundamental doctrines of faith; but they rejected the interference of the Pope in matters of ecclesiastical government, and their claim to independence was sanctioned by the ancient privileges of the Gallican Church. And they were resolutely opposed to the faithless and insidious doctrines of the Jesuits, who sought to make the rule of conscience subordinate to the dictation of the priesthood. These two grounds of opposition to Rome and to the Jesuits constituted the better part of Jansenism. Louis XIV., in his later years, commenced a crusade against this species of resistance to his royal will; and, amongst other acts of repression, he procured a Bull from Rome, called *Unigenitus*, from its first word, which condemned the combined opposition of the Gallican clergy and the anti-Jesuit-moralist. In order to be binding upon the French, it was necessary that it should be registered in Parliament. The consent of the great legal officers was requisite, and they were accordingly summoned before Louis XIV. The First President and the Advocate-General had already been won over to the Court. The independent character of Daguesseau was the only obstacle; and they had hopes that he might be induced to yield, from the known mildness of his disposition. His parting from his wife on this occasion is recorded both by Ducloux and St. Simon: "Go," said she, as she embraced him; "when before the King, forget wife and children; sacrifice all but honour." Daguesseau acted by the noble counsel, and remained immovable, though threatened by his despotic master with the loss of his place. The death of Louis XIV., in 1715, soon relieved Daguesseau from the difficulty of his position.

On the establishment of the Regency, the administration was reorganised on a different plan, each department being intrusted to a council. Daguesseau was appointed member of the Council of Conscience, being, in fact, the ecclesiastical department. He proposed the immediate banishment of the Jesuits from the kingdom; but this measure he was unable to compass. In February, 1717, a vacancy occurred in the office of Chancellor, and the Regent immediately sent for Daguesseau, who was at mass in his parish church, and refused to come until he was twice sent for. When he arrived, the Regent exclaimed to the company, "Here is a new and very worthy Chancellor!" and carrying him to the Tuileries in his coach, made the young king present him with the box of seals. Daguesseau escaped from the crowd to acquaint his brother with his good fortune: "I had rather it was you than I," exclaimed the latter, continuing to smoke his pipe.

The Regent, however, did not long remain satisfied with his choice, which had been made from a generous impulse of the moment. During the last years of Louis the

Fourteenth's reign, there had been a confusion of parties and of opinions, which were almost all united against the bigotry and despotism of the monarch's dotage. The *grands* and the magistrature displayed equal discontent, and joined in common protestations. On the death of the monarch, however, this union disappeared. The *grands* hoped to see that aristocratic influence restored, which had been suspended since the wars of the Fronde. The magistrates did not favour this idea, being of opinion that the Parliament was the fittest council and check to the authority of the crown. Daguesseau of course inclined to the magistracy, in whose interest he laboured, in conjunction with the Duc de Noailles, to root out the *de nites*, and deprive the church of ultra-montane support. The Duc de St. Simon was of the opposite opinion. He was the partisan of an aristocratic government, and he detested the church, and even the Jesuits, as useful allies. These different views led to bickering in the council. St. Simon accused some magistrates of malpractice. The Chancellor sought, more than was just, to screen them. He obtained a rule, about the same time, that all the members of the Great Council, consisting chiefly of magistrates, should be rendered noble by their office; another offence to the nobility of birth. The Regent, at first inclined to be neutral, soon leaned to the noblesse. The Parliament thwarted him, and showed symptoms of an intention to support his rival, the Duke of Maine, the illegitimate son of Louis XIV. The difference between the Regent and the magistracy was widened into a breach by the claims of Law, and by the advancement of that foreigner to influence in political and financial affairs, which had hitherto been chiefly in the hands of the magistracy. The *doctes* looked upon Law as an intruder, and regarded his acts as audacious innovations. Their remonstrances accordingly grew louder and louder, and their opposition more bold, until the Regent began to fear the renewal of the scenes of the Fronde. The "*Mémoires* of the Cardinal de Retz" were then published for the first time; and their perusal, filling the public mind, excited it strongly to renew the scenes and the struggle which they described. The Chancellor's true office, as a minister, had been to manage the Parliament, to cajole, to persuade, to menace, to repress; but the task suited neither the character nor the principles of Daguesseau, and accordingly nothing but censure of him was heard at court. He was weak, he was irresolute; and lawyers were declared to make very bad statesmen. "They might have reproached the Chancellor with indecision," says Duclos, "but what annoyed them most was his virtue."

On the 26th of January, 1718, the seals were redemanded of him and given to D'Argenson, the famous lieutenant of police. Daguesseau was exiled to his country house at Fresnes. Whilst in retirement he occupied his time chiefly in the education of his children. His letters to them on the subject of their classical and mathematical studies, lately given to the public, bear witness to his simple and literary bent of mind. Happy it was for Daguesseau to have been removed from the troublesome scene of public life during the two years of Law's triumph and the disgrace of the magistracy. When Law's scheme exploded, amidst the ruin and execration of thousands, the Regent, not knowing whither to turn for counsel and support, resolved at least to give some indication of returning honesty by the recall of Daguesseau, who resumed the seals with a facility that was censured by many. Law was deprived of the place of Comptroller-General of Finance, though continued in the management of the Bank and the India Company. In his place certain of the Parliament were admitted to the Councils of Finance, so that Daguesseau seemed to have had full security against the continuance of that infamous jobbing by which the public credit had been destroyed. He was disappointed. The Place Vendôme, in front of his abode, being the exchange of the day, was crowded by purchasers and vendors of stock; until the Chancellor, unable to suppress the nuisance, caused it to be removed elsewhere.

The reconciliation between the Government and Parliament, produced by Daguesseau's return, did not last long; and Law having sent an edict respecting the India Company for that body to register, a tumult occurred while they were debating on it, in which it was said the almoner's financier was torn to pieces. Elated by the news, the Parliament rejected the edict, and hurried from the hall to assure themselves of the fate of Law, who was the great object of their odium. The Regent took fire at this mark of their contempt for his authority, and resolved to exile the Parliament to Blois. Daguesseau himself could not excuse their precipitancy; he obtained, however, that the place of exile should not be Blois, but Pontoise, within a few leagues of Paris.

In addition to these causes of quarrel, another matter occurred to widen the breach between the Court and the Parliament, and to place Daguesseau, who stood between them, in a position of still greater difficulty. This was the old question of the bull *Unigenitus*, the acceptance of which the prime minister Dubois was labouring to procure, as the condition on which he was to receive a Cardinal's hat from the court of Rome. The Regent, who had at first supported the Jansenists, or Parliamentary party, was now disgusted at not finding in them the gratitude which he had hoped. "Hitherto," said he, "I have given everything to *grace*, and nothing to *good works*." He leaned, in consequence, to the other party; and it was resolved to obtain the acceptance of the bull, or *Constitution*, as it was called, in the Great Council. The Great Council was a court of magistrates acting somewhat like the English Privy Council, or present French Conseil d'État, and pronouncing judgment on points where the Crown or Government was concerned. It was the rival of the Parliament, in the place of which Dubois proposed to substitute it as a high court of judicature; an idea acted upon at a later period of French history. The Regent, attended by his court and officers, went to the Great Council, and enforced the acceptance of the bull. Daguesseau attended as Chancellor, and by his presence seemed to countenance this act, which forms the great reproach, or blot of his life. He is reported on this occasion to have asked a young counsellor, who was loud in opposition, "Where he had found these objections?" "In the pleadings of the late Chancellor Daguesseau," was the keen retort. The conduct of Daguesseau admits, however, of excuse. The bull had been already registered, *under conditions*, by the Parliament, in the reign of Louis XIV.; and the present agitation of the question being rather to satisfy the Pope than make any real alteration in the law, Daguesseau was for making every concession of form, and some real sacrifices, to avoid further extremities or hostilities against the Parliament. He hoped, indeed, that registration by the Great Council might spare the Parliament further trouble on the subject. But the Cardinal de Noailles, the head of the Jansenist party, continued to protest; and the Regent, concluding that he was incited by the Parliament, re-determined to extend the exile of that body from Pontoise to Blois. Daguesseau learning this, seeing his concessions of no effect, and that extreme measures were intended against the Parliament, came instantly to offer his resignation. The Regent, in answer, bade him wait a few days; and the Cardinal having desisted from his extreme opposition, at length he was satisfied. The Parliament was recalled, and Law finally disgraced; a point gained from Dubois, no doubt, as the price of moderation in the affair of this bull.

The Regent and Dubois had now both made all the use they required of Daguesseau's presence in the ministry; and both were anxious to get rid of a personage so little in harmony with their politics or morals. Nevertheless, the Regent felt his obligations as well as the respect due to the Chancellor, and evinced them in a manner peculiar to himself. A person of some rank and influence had proposed for the daughter of Daguesseau, allured perhaps by the hope of being allied to a minister. The Regent learning this, determined

to defer the Chancellor's disgrace, lest it might prevent the match. When Daguesseau's future son-in-law went to ask the Regent, as is customary in France, for his sanction to the marriage, the latter, while granting it, turned to those near him, and remarked, in a style usual with him, "Here is a gentleman about to turn fishmonger at the end of Lent," thus intimating the Chancellor's approaching downfall. Daguesseau had irritated Dubois by joining the Dukes and Marshals, who retired from the council-table rather than yield precedence to the minister who, in his new rank of Cardinal, pretended to this honour. The seals were again taken from him in February, 1722, and he returned to his estate at Fresnes.

Again resuming the volume of his private letters, as the only history of his years of retirement, we find Daguesseau occupied with the progress of his son at the bar, and in the functions of Advocate-General. At the epoch of the Duke of Orleans's death, and the accession of the Duke of Bourbon to the ministry, there were evident intentions of recalling Daguesseau. Recourse was had to his advice in some affairs, but he refused to take cognizance of them in a position where his word might be misrepresented. In short, he refused to take any part in political affairs without at the same time "having the ear of the prince," thus positively refusing to act any subordinate part. These overtures were made at the commencement of 1725. "What you must avoid of all things," he writes to his son, "is to do anything that might afford cause of imagining that condition are asked of me as the price of my return, or that I engage myself in any party." The son was, nevertheless, anxious for the return of his father to power, and, on one occasion, entreats him to open his mansion to Mademoiselle de Clermont, sister of the Duke of Bourbon, who was travelling near Fresnes; but Daguesseau refused to pay any such expensive compliments, even to the sister of the Minister.

At length, in August, 1727, not very long after the installation of Cardinal Fleury in the office of Prime Minister, Daguesseau was recalled. At the same time the seals were not given back to him, but intrusted to Chauvelin as Lord Keeper. The Parliament wished to make some resistance on this point, but Daguesseau, who, as he grew in years, seems to have grown also in reverence for the royal authority, dissuaded and silenced them. Even before his restoration to power, his advice to his son marks strongly the moderation of his views: "Never push the Government to extremes," writes he (*Lettres Inédites*, p. 254). "We should all feel the great distance that exists between a king and his subjects. Moderation is the most efficacious. If the Parliament take too strong a resolution, it will but justify the rigour of the Government." We no longer recognise here the bold man who withstood the threats of Louis XIV.

His character for consistency and principle suffered in consequence. In 1732, the old quarrel of Ultra-montanism and Jesuitism was renewed with great animosity. Some bishops and ecclesiastics resisted the Papal Bull. Those who suffered for their opposition appealed to the Parliament, who, as of old, upheld liberty of conscience, and, in connection with it, personal freedom. Daguesseau sought to act as moderator, to calm at once the resistance of the Parliament and the rigour of the court. He was obliged, in consequence, to make himself party to some of the complaints of the one, and to some acts of persecution on the part of the other. Four of the more violent young counsellors were exiled. The high personal character of the Chancellor alone enabled him to bear up against the obloquy and reproach that were directed against him from both sides; but fortunately the storm was of short duration, for the menaces of foreign war drowned the voices of ecclesiastical and legal disputants. On the disgrace of Chauvelin, in 1737, the seals were returned to Daguesseau, who thus once more reunited in his person all the functions and honours of his place. He kept them until the year 1750, when, feeling that his infirmities rendered

him incapable of performing his duty, he resigned. At the King's request, he retained the titular dignity of Chancellor until his death, February 9, 1751.

It is hard, in a brief and popular memoir, to assign reasons for the high reputation enjoyed by Daguesseau. His celebrity is rather traditional than historical; it can be appreciated only by those skilled in the science and history of French law,—by those who are acquainted with the great and innumerable ameliorations wrought in the system of law and legal proceeding by his assiduity and talents. Indeed, that part of his career, which is necessarily most prominent in history, the share which he took in politics and administration, was by far the least honourable. Renowned as a pleader, his very talents in this respect are said to have unfitted him for judicial functions. “Long habits of the *parquet* (the office of the Attorney-General) had perverted his talents. The practice is there to collect, to examine, to weigh, and compare the reasons of two different parties; to display, in different balances, their various arguments, with all the grace and flowers of eloquence, omitting nothing on either side, so that no one could perceive to which side the Advocate-General leaned. The continual habit of this during twenty-four years, joined to the natural scruples of a conscientious man, and the ever-starting points and objections of the learned ones, had moulded him into a character of uncertainty, out of which he could never escape. To decide was an *accouchement* with him, so painful was it.” From this account by St. Simon, we learn how honourable and impartial was the office of the public accuser in the old French courts; and that he blended with his functions the high impartiality of the judge; a characteristic that the office has since lost, in that court at least. It also explains the Chancellor's indecision, and his failure as a judge. Whatever were his defects as a decider of causes, he made amends by his talents as a legislator and an organizer of jurisprudence. To this, indeed, he gave himself up in his latter years almost exclusively, declining to meddle more with politics, and devoting himself to ameliorate the laws and the forms of procedure. It is on this subject that it is difficult to explain his merits to the reader. One of the first objects of his attention was to separate the functions of the Grand Council from those of the Parliament. When he resumed the seals in 1737, he suppressed the Judges and Presidents of the former court, to do away with its pretensions of usurping the place of the Parliament. He at the same time collected and remodelled the law of appeals, and regulated the respective jurisdiction of different courts; and we learn from Isambert, that the Ordinance issued by him at this period still serves as the rule of law procedure before the Court of Cassation and the Council of State. The law for repressing forgery formed the subject of another long Ordinance. The next legal subject of importance that absorbed the attention of Daguesseau was that of Entails. This forms the subject of a voluminous Ordinance, bearing date August, 1747. One of its clauses nullifies entails extending beyond two degrees, not including the testator. An Ordinance, signed May, 1749, not enough attended to, establishes a sinking fund for paying the debts of the State, and the levy of a twentieth to constitute it. The question of Mortmain is the subject of an Edict in the same year. Wills form another source of legal difficulties which Daguesseau sought to simplify or remove.

The character of Daguesseau has been drawn minutely, and at great length, by one of the most penetrating of his contemporaries, who sat at the council board with him, and was his most decided political enemy. Nevertheless, we need go no farther than this very writer, the Duc de St. Simon, for a record of the Chancellor's virtues and genius: “An infinity of talent, assiduity, penetration, knowledge of all kinds, all the gravity of a magistrate, piety and innocence of morals, formed the foundation of his character. He might be considered incorruptible (St. Simon makes an exception); and with all this, mild, good, humane, of ready and agreeable access, full of gaiety and poignant pleasantry,

without ever hurting; temperate, polished without pride, noble without a stain of avarice. Who would not imagine that such a man would have made an admirable Chancellor? Yet in this he disappointed the world." His faults, according to the same writer, were indecision as a judge, and too high a respect for the Parliament and the legal profession, to which St. Simon asserts he sacrificed the royal authority. In this the aristocratic writer is mistaken. Daguesseau compromised too much for the independence of Parliament; it is among his faults. "He was the slave of the most precise purity of diction, not perceiving how excess of care rendered him obscure and unintelligible. His taste for science added to his other defects. He was fond of languages, especially the learned ones, and took infinite delight in physics and mathematics; nor did he even let metaphysics alone: in fact, it was for science that he was born. He would, indeed, have made an excellent First President, Chief Judge of Parliament; but he would have been best placed of all at the head of the literature of the country, of the Académie, the Observatory, the Royal College, the Libraries; there his tediousness would have incommoded no one, etc. In short, the Duke, in his scheme of restoring the aristocracy to exclusive influence, found the Chancellor in his way, and wished him out of it. He told us that Daguesseau was of middling stature, with a full and agreeable countenance, even to the last expressive of wisdom and of wit.





Engraved by J. Thomson.

ADDISON.

*From a Picture copied by G. Kneller
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Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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ADDISON.

JOSEPH ADDISON, the second of the six children of Dr. Laurence Addison and Jane Gulstone, was born May 1, 1672, at Milston, in Wiltshire. The feebleness of his infancy seems to have impaired his spirit as a boy; for in the "General Dictionary," Dr. Birch relates, that when at school in the country, he was so afraid of punishment as to have absconded, lodging in a hollow tree in the fields, till a hue and cry restored him to his parents. At the Charter House was formed that friendship between him and Sir Richard Steele which led to their close alliance in a new kind of literary undertaking. Addison could not but feel his own superiority; and Spence intimates, that the one was too fond of displaying, and the other too servile in acknowledging it. Steele occasionally availed himself not only of his friend's pen, but of his purse. Johnson has given currency to the story, that Addison enforced the repayment of £100 by an execution, and the fact is said to have been related by Steele himself, with tears in his eyes. Hooke, the Roman historian, professed to have received it from Pope. The biographer sarcastically remarks, that the borrower probably had not much purpose of repayment; but the lender, who "seems to have had other notions of £100, grew impatient of delay." Now no date is assigned to this anecdote; and Addison's finances were so low during the greater part of his life, that he might have suffered greatly by the disappointment; nor does it detract from the character of a man in narrow circumstances, that he entertains serious notions of £100.

In 1687 Addison was entered at Queen's College, Oxford, where he took the degree of M.A., February 14th, 1693. One of his early poetical attempts was, "An Account of the Greatest English Poets, inscribed to H. S.;" initials which have been currently assigned to Dr. Henry Sacheverell, who is indebted, for no enviable place in history, to his trial and its consequences. But a college friend of Addison has left it on record, that the initials were the property of a gentleman bearing the same name, who died young, after having shown some promise in writing a "History of the Isle of Man," and who bequeathed his papers to Addison, containing, among other things, the plan of a tragedy on the death of Socrates, which the legatee had some thoughts of working up himself. In this poem the writer tells his friend that Spenser can no longer charm an understanding age. Now the judgment of the present age disclaims this confident decision; nor would it be worth recording, but for Spence's assertion, that the critic had never read the "Faery Queen," when he drew its character. In after life he spoke of his own poem as a "poor thing;" but his general level as a versifier was not high. The "Campaign" is his masterpiece in rhyme.

He was indebted to Congreve for his introduction to Montague, then Chancellor of the Exchequer. Johnson says, that "he was then learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden." In 1695 he wrote a

poem to King William, with an introduction addressed to Lord Somers, who is said by Tickell to have sent a message to the author to desire his acquaintance.

In 1699 he obtained an annual pension of £300 to enable him to travel. He passed the first year in preparation at Blois, and then departed for Italy. That he was duly qualified to appreciate the attractions of "classic ground," his own phrase, sneered at for affectation by contemporary critics, but since sanctioned by general adoption,—appears by his "Travels," and by the letter from Italy to Lord Halifax. His "Dialogues on Medals" were composed at this time. On the death of King William, in March, 1702, he became distressed for money by the stoppage of his pension. This compelled him to become tutor to a travelling squire. The engagement seems to have been for one year only, for he was at Rotterdam in June, 1703. In the "Gentleman's Magazine" for November, 1835, may be found three very curious, because characteristic, letters from the Duke of Somerset, surnamed by his contemporaries the Proud, to old Jacob Tonson, forwarding a proposal to Addison to undertake the office of tutor to his son, then going abroad. We transcribe a passage from the second letter, as a sample of the proud Duke's liberality: "I desire he may be more on the account of a companion in my son's travels, than as a governor, and as such shall account him; my meaning is, that neither lodging, travelling, nor diet, shall cost him sixpence; and over and above that, my son shall present him at the year's end with a hundred guineas, as long as he is pleased to continue in that service to my son, by taking great care of him, by his personal attendance and advice, in what he finds necessary during his time of travelling." It appears from the Duke's quotation of the answer, in the third letter to Tonson, that Addison had "other notions" of this offer than the proposer entertained. "I will set down his own words, which are these: 'As for the recompense that is proposed to me, I must confess I can by no means see my account in it,' &c." A hundred guineas and maintenance was, even in those days, a mean appointment from a duke to a gentleman.

Addison returned to England at the latter end of 1703. In 1704, at the request of Lord Godolphin, to whom he was introduced by the Earl of Halifax, he undertook to celebrate the victory of Blenheim, and composed the first portion of his poem called the "Campaign." This proved his introduction into office. After filling some inferior appointments, he became, in 1706, Under-Secretary of State. About the same time, he wrote the comic opera of "Rosamond," which was neglected by the public, has been overpraised by Johnson, and is now deservedly forgotten.

Thomas Earl of Wharton was appointed Lord Lieutenant of Ireland, December 4th, 1708, and proceeded to his destination April 10th, 1709, accompanied by Addison as his Secretary. Addison therefore left London two days before the commencement of the "Tatler," the first number of which came out April 12th; and his own first contribution appeared May 26th. His last was No. 267, and the work ended with No. 271, January 2nd, 1710-11. In No. 93 is an article on a "Letter from Switzerland, with Remarks on Travelling," and a sly hint that "Fools ought not to be exported," in Addison's happiest style of playful satire. The praise of original design clearly belongs to the projector of the "Tatler." Tickell however was justified in saying, that Addison's aid "did not a little contribute to advance its reputation;" and Steele candidly allows, that his coadjutor not only assisted but improved his original scheme. In the dedication of one of his comedies, Steele says, "It was advanced indeed, for it was raised to a greater thing than I intended it; for the elegance, purity, and correctness, which appeared in his writings, were not so much to my purpose, as, in any intelligible manner I could, to rally all those singularities of human life, through the different professions and characters in it, which obstruct anything that was truly good and great."

The first Number of the "Spectator" appeared March 1st, 1710-11, and the paper was discontinued December 6th, 1712; No. 555 concluded the seventh volume, as first collected by the publishers. The work was resumed June 18th, 1714, with No. 556, and the eighth volume closed with No. 635. Of the first forty-five papers of the revived "Spectator," Addison wrote twenty-three; more than half; he did not contribute to the last thirty-five. Notwithstanding the avowed purpose of exclusively treating general topics, Steele's Whiggism once burst its bounds, by reprinting in the "Spectator" a preface of Dr. Fleetwood to some sermons, for the purpose of attracting the Queen's notice to it. Had the Number been published at the usual hour, the household might have devised means for its suppression, with some plausible excuse for its absence from the royal breakfast table; but the non-issue until twelve o'clock, the time fixed for that meal, left no opening for cabal, and her Majesty's subjects were, for her sake, deprived of their morning's speculation till that hour. In No. 10 Addison states the daily sale at three thousand; Johnson makes it sixteen hundred and eighty; apparently far below the real number. The latter number is given on calculation from the product of the tax; the assertion of the publisher was Addison's authority; and he might, in the commencement of the work, have indulged in the puff oblique. No. 11, composed of Letters from the Lion—from an Under Sexton—on the Masquerade—and Puppet Show, is selected by the annotators, as "meriting the attention of such as pretend to distinguish with wonderful facility between Addison's and Steele's papers." It is wholly Steele's. The "Guardian" was published in the interval, between the "Spectator's" being laid down and taken up again. The first Number came out March 12th, 1713; the last, October 1st, 1713. Inattention to marks has sometimes subjected Addison to undesigned censure. Dr. Blair vindicates Tasso's description of Sylvia against the "Guardian;" but, by a double inadvertence, he quotes No. 38 for a passage contained in 28, and ascribes to Addison what was written by Steele. The "Whig Examiner," and the "Freeladder," both exclusively Addison's, have been embled by their wit to survive the usual fate of party writings. The former is so much more pungent than usual with the author, and excited so much alarm and jealousy in Swift, that he triumphantly remarks, "it is now down among the dead men;" part of the burden of a popular Tory song. The humour of the latter Steele thought too gentle for such blustering times; and is reported to have said, that the ministry made use of a lute, when they should have called for a trumpet.

On the demise of the other papers, Hughes formed a project of a society of learned men of various characters, who were to meet and carry on a conversation on all subjects, empowering their secretary to draw up any of their discourses, or publish any of their writings, under the title of "Register." Addison, in answer, applauds the specimen, and approves the title; but adds, "To tell you truly, I have been so taken up with thoughts of that nature, for these two or three years last past, that I must now take some time *pour me délasser*, and lay in fuel for a future work. I am in a thousand troubles for poor Dick, and wish that his zeal for the public may not be ruinous to himself; but he has sent me word, that he is determined to go on, and that any advice I can give him, in this particular, will have no weight with him."

Tickell says respecting Cato, "He took up a design of writing a play upon this subject, when he was very young at the University, and even attempted something in it there, though not a line as it now stands. The work was performed by him in his travels, and re-touched in England, without any formal design of bringing it on the stage, till his friends of the first quality and distinction prevailed with him to put the last finishing to it, at a time when they thought the doctrine of liberty very seasonable." Cibber says, that in 1704 he had the pleasure of reading the first four acts privately with Steele, who told him

they were written in Italy. Obblixon, in his "Art of Criticism," 1728, talks about Addison's reluctance to resume the work, and his request to Hughes to write the fifth act. According to Pope, the first packed audience was made to support the "Distressed Mother;" the scheme was tried again for "Cato," with triumphant effect. The love-scenes are the weakest in the play, and are by some supposed to have been foisted on the original plan, to lannour the false taste of the modern stage. When the tragedy was shown to Pope, he advised the author to print it, without committing it to the theatre, as thinking it better suited to the closet than representation.

When Lord Sunderland was sent as lord lieutenant to Ireland in 1714, Addison was appointed his secretary. This, as well as another step in his promotion, has been omitted by Johnson. In 1715 he was made a lord of trade. In 1716 he married the Countess Dowager of Warwick, to whom he had long paid his addresses. Johnson pleasantly suggests, that his behaviour might be not very unlike that of Sir Roger to his disdainful widow, and supposes that the lady might amuse herself by playing with his passion. Spence dates his first acquaintance with her from his appointment as tutor to the young earl; but as neither the time of that appointment is known, nor the footing on which he stood with the family, the first steps in this affair are left in obscurity. The result is better known. Mr. Tyers, in an unpublished essay on "Addison's Life and Writings," says, "Holland House is a large mansion, but could not contain Mr. Addison, the Countess of Warwick, and one guest, peace." He became possessed of this house by his marriage, and died in it. His last and great promotion was to the dignity of Secretary of State, in 1717; but he was unfit for it, and gained no new laurels by it. He carried so much of the author into the office of the statesman, that he could not issue an order of mere routine without losing his time in hunting after unnecessary niceties of language. During his last illness he sent for Gay, and with a confession of having injured him, promised him a recompense if he recovered. He did not specify the nature of the injury; nor could Gay, either then or subsequently, guess at his meaning. Dr. Young furnished the received account of his interview with Lord Warwick on his death-bed; but there appears to be no ground for Johnson's imputation on the young man's morals or principles, or for supposing that it was a last effort on Addison's part to reclaim him. Young mentions his lordship as a youth finely accomplished, without a hint of looseness either in opinions or conduct. Addison died June 17th, 1719. His only child, a daughter, died at Bilton, in Warwickshire, at an advanced age, in 1797. Not many days before his death he commissioned Mr. Tickell to collect his writings; a gentleman of whom Swift said that Addison was a Whig, but Tickell, *Whigissimus*.

To ascertain the claim of short periodical papers to originality of design, we must look to the state of newspapers at an earlier date. As vehicles of information they are often mentioned in plays in the time of James and Charles the First. Carew, in his "Survey of Cornwall," first published in 1602, quotes "Mercurius Gallo-Belgicus." Till the beginning of the eighteenth century, the periodical press had been exclusively political; no class of writers but divines and theoretical reasoners had administered to the moral wants of society; certain gentlemen, therefore, of liberal education, and men of the world, combined to furnish practical instruction in an amusing form, by fictions running parallel with the political newspaper. Addison announces the design "to bring philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables and in coffee-houses." In the character of his fictitious friend the clergyman, he speaks of "the great use this paper might be of to the public, by reprehending those vices which are too trivial for the chastisement of the law, and too fantastical for the cognizance of the pulpit." Another object was to allay party violence by promoting literary taste; in Steele's figurative language, to substitute the lute for the trumpet. On this subject Addison says, "I am amazed that

the press should be only made use of in this way by news-writers, and the zealots of parties; as if it were not more advantageous to mankind to be instructed in wisdom and virtue than in politics: and to be made good fathers, husbands, and sons, than counsellors and statesmen."

Dr. Beattie, who published an edition of Addison's works, in 1790, with a *Life* prefixed, says that he was once informed, but had forgotten on what authority, that Addison had collected three manuscript volumes of materials. He might have found this in Tickell's *Life*. "It would have been impossible for Mr. Addison, who made little or no use of letters sent in by the numerous correspondents of the '*Spectator*,' to have executed his large share of this task in so exquisite a manner, if he had not engrafted into it many pieces that had lain by him in little lines and minutes, which he from time to time collected, and ranged in order, and moulded into the form in which they now appear. Such are the essays upon wit, the pleasures of the imagination, the critique upon Milton, and some others."

The original delineation of Sir Roger de Coverley, for the management and keeping of which character Addison has been highly extolled, must unquestionably be ascribed to Steele. He drew the outlines; Addison principally worked up the portrait. Johnson not only takes a false view of the character; but in contradiction to every judgment but his own, represents the author as sinking under the weight of it. "The irregularities in Sir Roger's conduct seem not so much the effects of a mind deviating from the beaten track of life, by the pressure of some overwhelming idea, as of habitual rusticity, and that negligence which solitary grandeur naturally generates. The variable weather of the mind, the flying vapours of incipient madness, which from time to time cloud reason, without eclipsing it, it requires so much nicety to exhibit, that Addison seems to have been deterred from prosecuting his own design." This seems to be a mistake from beginning to end. Addison had no more design to impute incipient madness to Sir Roger than to his contrast, Sir Andrew Freeport. Habitual rusticity is not the prevailing feature in a man who visited the metropolis every season: a main beauty of the picture is, that Sir Roger is always a gentleman, although an odd one. Hear Lord Orford on the subject: "Natural humour was the primary talent of Addison. His character of Sir Roger de Coverley, though inferior, is only inferior to Shakspeare's *Palstaff*." But however prejudiced or mistaken Johnson might be in this particular instance, when he deals in generalities, he traces the peculiar merits of Addison's manner with the touch of a master. "He copies with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination."

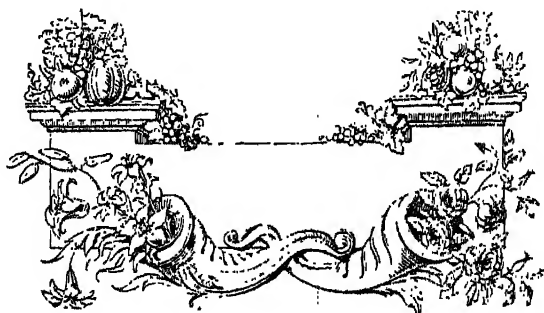
An attempt has been made to compare the humour of Addison with that of Molière, of whom Lord Chesterfield said that no man ever had so much. But a parallel between an essayist and a dramatic writer will not run straight; the construction of the drama gives so much greater latitude to the display of humour, and allows of so much nearer an approach to extravagance, that there can be no drawn game between them, and the essayist will almost always be the loser.

As a critic, Addison's merit is impartially and ably set forth in the notes to his *Life* in Dr. Kippis's edition of the "*Biographia Britannica*." On that subject Johnson is just and liberal. "Addison is now despised by some who perhaps would never have seen his defects, but by the lights which he afforded them." By some of these arrogant despisers he has been blamed for deciding by taste rather than by principles. To this Dr. Warton, who thought him superior to Dryden as a critic, briefly answers, taste must decide. Addison's style has been universally admired, and thought a model. Lord Orford says of Addison, Swift, Bolingbroke, and Dr. Middleton, "Such authors fix a standard by their writings." Johnson says he did not wish to be energetic; Dr. Warton affirms that he is so, and that often. Steele describes

his habits of composition. "This was particular in this writer, that, when he had taken his resolution, or made his plan for what he designed to write, he would walk about a room, and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated." Pope says that he wrote with fluency; but if he had time to correct, did it slowly and cautiously; but that many of the "Spectators" were written rapidly, and sent to the press on the instant; and he doubts whether much leisure for revision would have led to improvement. "He would alter anything to please his friends, before publication, but would not re-touch his pieces afterwards; and I believe not one word in 'Cato,' to which I made an objection, was suffered to stand." The last line of "Cato" was Pope's; a substitute for the original.

We have neither room nor willingness to enter on the jealousy between these two eminent persons. Bowles vindicates Addison's conduct, and relates the following fact to the credit of his disposition: "Though attacked by Dennis as a critic, he never mentioned his name with asperity, and refused to give the least countenance to a pamphlet which Pope had written upon the occasion of Dennis's stricture on 'Cato.'" The piece here alluded to is the "Narrative of the Madness of John Dennis." Pope strangely imputed Addison's pious compositions to the selfish motive of an intention to take orders and obtain a bishopric on quitting administration. Johnson cites this as the only proof that Pope retained some indignity from their ancient rivalry; with this opinion we cannot quite agree.

Addison's defect of animal spirits condemned him to silence in general company; but his conversation, when set aloft by wine and the presence of confidential friends, was brilliant and delightful. Steele represents him as "having all the wit and nature of Terence and Catullus, heightened with humour more exquisite than any other man ever possessed." This high flight is borne out by Pope's less suspicious testimony: "Addison's conversation had something in it more charming than I have found in any other man." Toulson and Spence represent him as demanding to be the first name in modern wit; and with Steele as his echo, depreciating Dryden, whom Pope and Congreve defended against them. We close our account with the following summary of his character from Hutchinson's "History of Cumberland":—"Addison was modest and mild, a scholar, a gentleman, a poet, and a Christian."





Engraved by W. H. W.

PETER THE GREAT.

From a Portrait by G. Kneller after a Picture by G. Kneller.

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published by W. S. Orr & Co. London.

PETER THE GREAT.

At the close of the sixteenth century, the dominions of Russia, or Muscovy, as it was then more generally called, were far thrown back from the more civilised nations of southern Europe, by the intervention of Lithuania, Livonia, and other provinces now incorporated in the Russian empire, but then belonging either to Sweden or Poland. The Czar of Muscovy therefore possessed no political weight in the affairs of Europe; and little intercourse existed between the Court of Moscow and the more polished potentates whom it affected to despise as barbarians, even for some time after the accession of the reigning dynasty, the house of Romanof, in 1613, and the establishment of a more regular government than had previously been known. We only read occasionally of embassies being sent to Moscow, in general for the purpose of arranging commercial relations. From this state of insignificance Peter, the first Emperor of Russia, raised his country, by introducing into it the arts of peace, by establishing a well organized and disciplined army in the place of a lawless body of tumultuous mutineers, by creating a navy, where scarce a merchant vessel existed before, and, as the natural result of these changes, by important conquests on both the Asiatic and European frontiers of his hereditary dominions. For these services his countrymen bestowed on him, yet living, the title of Great; and it is well deserved, whether we look to the magnitude of those services, the difficulty of carrying into effect his benevolent designs, which included nothing less than the remodelling a whole people, or the grasp of mind, and the iron energy of will, which was necessary to conceive such projects, and to overcome the difficulties which beset them. It will not vitiate his claim to the epithet, that his manners were coarse and boisterous, his amusements often ludicrous and revolting to a polished taste: if that claim be questionable, it is because he who aspired to be the reformer of others was unable to control the violence of his own passions.

The Czar Alexis, Peter's father, was actuated by somewhat of the spirit which so distinguished the son. He endeavoured to introduce the European discipline into his armies; he had it much at heart to turn the attention of the Russians to maritime pursuits; and he added the fine provinces of Plescow and Smolensko to his paternal dominions. At the death of Alexis, in 1677, Peter was but five years old. His eldest brother Theodore succeeded to the throne. Theodore died after a reign of five years, and named Peter his successor. We pass in silence over the intrigues and insurrections which troubled the young Czar's minority. It was not until the close of the year 1689, in the eighteenth of his age, that he finally shook off the trammels of an ambitious sister, and assumed in reality, as well as in name, the direction of the state. How he had been qualified for this task by education does not clearly appear; but even setting aside the stories which attribute to his sister the detestable design of leading him into all sort of excess, and especially drunkenness, with the hope of ruining both his constitution and intellect, it is probable that no pains whatever had been

taken to form his intellect or manners for the station which he was to occupy. One of the few anecdotes told of his early life is, that being struck by the appearance of a boat on the river Yausa, which runs through Moscow, which he noticed to be of different construction from the flat-bottomed vessels commonly in use, he was led to inquire into the method of navigating it. It had been built for the Czar Alexis by a Dutchman, who was still in Moscow. He was immediately sent for: he rigged and repaired the boat; and under his guidance the young prince learned how to sail her, and soon grew passionately fond of his new amusement. He had five small vessels built at Plescow, on the lake Peipus; and not satisfied with this fresh-water navigation, hired a ship at Archangel, in which he made a voyage to the coast of Lapland. In these expeditions his love of sailing was nourished into a passion which lasted through life. He prided himself upon his practical skill as a seaman; and both at this time and afterwards exposed himself and his friends to no small hazard by his rashness in following this favourite pursuit.

The first serious object of Peter's attention was to reform the army. In this he was materially assisted by a Swiss gentleman named Lefort; at whose suggestion he raised a company of fifty men, who were clothed and disciplined in the European manner; the Russian army at that time being little better than a tribe of Tartars. As soon as the little corps was formed, Peter caused himself to be enrolled in it as a private soldier. It is a remarkable trait in the character of the man, that he thought no condescension degrading, which forwarded any of his ends. In the army he entered himself in the lowest rank, and performed successively the duties of every other; in the navy he went still further, for he insisted on performing the menial duties of the lowest cabin-boy, rising step by step, till he was qualified to rate as an able seaman. Nor was this done merely for the sake of singularity; he had resolved that every officer of the sea or land service should enter in the lowest rank of his profession, that he might obtain a practical knowledge of every task or manoeuvre which it was his duty to see properly executed; and he felt that his nobility might scarcely be brought to submit to what in their eyes would be a degradation, except by the personal example of the Czar himself. By the help of Lefort and some veteran officers, several of whom, and those the objects of his especial confidence, were Scotchmen, he was enabled in a short time to command the services of a large body of disciplined troops, composed one corps principally of foreigners, another of natives. Meanwhile he had not been negligent of the other arm of war; for a number of Dutch and Venetian workmen were employed in building gun-boats and small ships of war at Voronitz, on the river Don, intended to secure the command of the sea of Azof, and to assist in capturing the strong town of Azof, then held by the Turks. The possession of this place was of great importance, from its situation at the mouth of the Don, commanding access to the Mediterranean seas. His first military attempts were accordingly directed against it, and he succeeded in taking it in 1696.

In the spring of the ensuing year, the empire being tranquil, and the young Czar's authority apparently established on a safe footing, he determined to travel into foreign countries, to view with his own eyes, and become personally and practically familiar with the arts and institutions of refined nations. There was a grotesqueness in his manner of executing this design, which has tended, more probably than even its real merit, to make it one of the common places of history. Every child knows how the Czar of Muscovy worked in the dock-yard of Saardam in Holland, as a common carpenter. In most men this would have been affectation; and perhaps there was some tinge of that weakness in the earnestness with which Peter handled the axe, obeyed the officers of the dock-yard, and, in all points of outward manners and appearance, put himself on a level with the shipwrights who were earning their daily bread. Most men too would have thought it

unnecessary, that a prince, intent upon creating a navy, should learn the mere mechanical art of putting a ship together; and that his time would have been better employed in studying the sciences connected with navigation, and the discipline and details of the naval service as established in the best schools. It seems, however, to have been the turn of Peter's mind always to begin at the beginning; a sound maxim, though here perhaps pushed beyond reasonable bounds. We have said, that he scrupulously went through the lowest services in the army and navy: probably he thought it as necessary that one who aimed at creating and directing a navy should not be ignorant of the practical art of ship-building as that a general should be capable of performing himself the movements which he directs the private to execute. And his abode and occupations in Holland formed only part of an extensive plan. On quitting Russia he sent sixty young Russians to Venice and Leghorn to learn ship-building and navigation, and especially the construction and management of the large galleys moved by oars, which were so much used by the Venetian republic. Others he sent into Holland, with similar instructions; others into Germany, to study the art of war, and make themselves well acquainted with the discipline and tactics of the German troops. So that while his personal labour at Saardam may have been stimulated in part by affectation of singularity, in part perhaps by a love of bodily exertion common in men of his busy and ardent temper, it would be unjust not to give him credit for higher motives; such as the desire to become thoroughly acquainted with the art of ship-building, which he thought so important, and to set a good example of diligence to those whom he had sent out on a similar voyage of education.

Peter remained nine months in Holland, the greatest part of which he spent in the dock-yard of Saardam. He displayed unwearied zeal in seeking out and endeavouring to comprehend everything of interest in science and art, especially in visiting manufactories. In January, 1698, he sailed for London in an English man-of-war, sent out expressly to bring him over. His chief object was to perfect himself in the higher branches of ship-building. With this view he occupied Mr. Evelyn's house, adjoining the dock-yard of Deptford; and there remain in that gentleman's journal some curious notices of the manners of the Czar and his household, which were of the least refined description. During his stay he showed the same earnestness in inquiring into all things connected with the maritime and commercial greatness of the country, as before in Holland; and he took away near five hundred persons in his suit, consisting of naval captains, pilots, gunners, surgeons, and workmen in various trades, especially those connected with the naval service. In England, without assuming his rank, he ceased to wear the attire and adopt the habits of a common workman; and he had frequent intercourse with William III., who is said to have conceived a strong liking for him, notwithstanding the uncouthness of his manners. Kneller painted a portrait of him for the King, said to be a good likeness, from which our plate is engraved.

He left London in April, 1698, and proceeded to Vienna, principally to inspect the Austrian troops, then esteemed among the best in Europe. He had intended to visit Italy; but his return was hastened by the tidings of a dangerous insurrection having broken out, which, though suppressed, seemed to render a longer absence from the seat of government inexpedient. The insurgents were chiefly composed of the Russian soldiery, abetted by a large party who thought every thing Russian good, and hated and dreaded the Czar's innovating temper. Of those who had taken up arms, many were slain in battle; the rest, with many persons of more rank and consequence, suspected of being implicated in the revolt, were retained in prison until the Czar himself should decide their fate. Numerous stories of his extravagant cruelties on this occasion have been told, which may safely be passed over as unworthy of credit. It is certain, however, that considerable severity was shown. Many citizens who had not borne arms were condemned to death as instigators of

the rebellion, and their frozen bodies exposed on the gibbets, or thrown by the way-side, remained throughout the winter, a fearful spectacle to passers by. In some accounts it is stated that two thousand of the soldiery were put to death; but the absurd falsehoods told of Peter's conduct on this occasion afford opportunity for a doubt, which we gladly entertain, whether justice was suffered to lead to such wholesale butchery. This insurrection led to the complete remodelling of the Russian army, on the same plan which had already been partially adopted.

During the year 1699 the Czar was chiefly occupied by civil reforms. According to his own account, as published in his journal, he regulated the press, caused translations to be published of various treatises on military and mechanical science, and history; he founded a school for the navy; others for the study of the Latin, German, and other languages; he encouraged his subjects to cultivate foreign trade, which before they had absolutely been forbidden to do under pain of death; he altered the Russian calendar, in which the year began on September 1st, to agree in that point with the practice of other nations; he broke through the Oriental custom of not suffering women to mix in general society; and he paid sedulous attention to the improvement of his navy on the river Don. We have the testimony of Mr. Deane, an English ship-builder, that the Czar had turned his manual labours to good account, who states in a letter to England, that "the Czar has set up a ship of sixty guns, where he is both foreman and master-builder; and, not to flatter him, I'll assure your Lordship, it will be the best ship among them, and it is all from his own draught: how he framed her together, and how he made the moulds, and in so short a time as he did, is really wonderful."

He introduced an improved breed of sheep from Saxony and Silesia; despatched engineers to survey the different provinces of his extensive empire; sent persons skilled in metallurgy to the various districts in which mines were to be found; established manufactories of arms, tools, stuffs; and encouraged foreigners skilled in the useful arts to settle in Russia, and enrich it by the produce of their industry.

We cannot trace the progress of that protracted contest between Sweden and Russia, in which the short-lived greatness of Sweden was broken: we can only state the causes of the war, and the important results to which it led. Peter's principal motive for engaging in it was his leading wish to make Russia a maritime and commercial nation. To this end it was necessary that she should be possessed of ports, of which however she had none but Archangel and Azof, both most inconveniently situated, as well in respect of the Russian empire itself, as of the chief commercial nations of Europe. On the waters of the Baltic Russia did not possess a foot of coast. Both sides of the Baltic, both sides of the Gulf of Finland, the country between the head of that gulf and the lake Ladoga, including both sides of the river Neva, and the western side of Lake Ladoga itself, and the northern end of Lake Peipus, belonged to Sweden. In the year 1700, Charles XII. being but eighteen years of age, Denmark, Poland, and Russia, which had all of them suffered from the ambition of Sweden, formed a league to repair their losses, presuming on the weakness usually inherent in a minority. The object of Russia was the restoration of the provinces of Ingria, Carelia, and Wiborg, the country round the head of the Gulf of Finland, which formerly had belonged to her; that of Poland, was the recovery of Livonia and Esthonia, the greater part of which had been ceded by her to Charles XI. of Sweden. Denmark was to obtain Holstein and Sleswick. But Denmark and Poland very soon withdrew, and left Russia to encounter Sweden single-handed. To this she was entirely unequal; her army, the bulk of it undisciplined, and even the disciplined part unpractised in the field, was no match for the veteran troops of Sweden, the terror of Germany. In the battle of Narva, a town on the river which runs out of the Peipus lake, fought November 30th, 1700, nine

thousand Swedes defeated signally near forty thousand Russians, strongly intrenched and with a numerous artillery. Had Charles prosecuted his success with vigour, he might probably have delayed for many years the rise of Russia; but whether from contempt or mistake, he devoted his whole attention to the war in Poland, and left the Czar at liberty to recruit and discipline his army, and improve the resources of his kingdom. In these labours he was most diligent. His troops, practised in frequent skirmishes with the Swedes quartered in Ingria and Livonia, rapidly improved, and on the celebrated field of Pultowa broke for ever the power of Charles XII. This decisive action did not take place until July 8th, 1709. The interval was occupied by a series of small, but important additions to the Russian territory. In 1701-2, great part of Livonia and Ingria were subdued, including the banks of the Neva, where, on May 27th, 1703, the city of St. Petersburg was founded. It was not till 1710 that the conquest of Courland, with the remainder of Livonia, including the important harbours of Riga and Revel, gave to Russia that free navigation of the Baltic Sea which Peter had longed for as the greatest benefit which he could confer upon his country.

After the battle of Pultowa Charles fled to Turkey, where he continued for some years, shut out from his own dominions, and intent chiefly on spurring the Porte to make war on Russia. In this he succeeded; but hostilities were terminated almost at their beginning, by the battle of the Pruth, fought July 20th, 1711, in which the Russian army, not mustering more than forty thousand men, and surrounded by five times that number of Turks, owed its preservation to Catherine, first the mistress, at this time the wife, and finally the acknowledged partner and successor of Peter in the throne of Russia. By her coolness and prudence, while the Czar, exhausted by fatigue, anxiety, and self-reproach, was labouring under nervous convulsions, to which he was liable throughout life, a treaty was concluded with the Vizier in command of the Turkish army, by which the Russians preserved indeed life, liberty, and honour, but were obliged to resign Azof, to give up the forts and burn the vessels built to command the sea bearing that name, and to consent to other stipulations, which must have been very bitter to the hitherto successful conqueror. Returning to the seat of government, his foreign policy for the next few years was directed to breaking down the power of Sweden, and securing his new metropolis by prosecuting his conquests on the northern side of the Gulf of Finland. Here he was entirely successful; and the whole of Finland itself, and of the Gulf, fell into his hands. These provinces were secured to Russia by the peace of Nieustadt, in 1721. Upon this occasion the senate or state assembly of Russia, requested him to assume the title of Emperor of all the Russias, with the adjuncts of Great, and Father of his Country.

Of the private history and character of Peter, we have hitherto said nothing. He was passionately fond of ardent spirits, and not only drank very largely himself, but took a pleasure in compelling others to do the same, until the royal banqueting-room became a scene of the most revolting debauchery and intoxication. But towards the close of life, his habits, when alone, were temperate, even to abstemiousness. In his domestic relations he was far from happy. At the age of seventeen he married a Russian lady, named Eudoxia Lapouchin, whom he divorced in less than three years. According to some accounts, this separation was caused by her infidelities; according to others, by her obstinate hostility to all his projects of improvement; a hostility inculcated and encouraged by the priesthood, in whose eyes all change was an abomination, and the worst of changes those made professedly in imitation of the barbarous nations inhabiting the rest of Europe. By her the Czar had one son, Alexis, heir to the throne; who, under the guardianship of his weak and bigoted mother, grew up in the practice of all low debauchery, and with

the same deference to the priesthood, and dislike to change, which had cost herself the society of her husband. The degeneracy of this, his eldest, and long his only son, was a serious affliction to Peter; the more so, if he reflected justly, because he could not hold himself guiltless of it, in having intrusted the education of his legitimate successor to one, of whose incapacity for the charge he had ample proof. It appears from authentic documents, that even so early as the battle of the Pruthi, Peter had contemplated the necessity of excluding his son from the throne. In the close of the year 1716, he addressed a serious expostulation to Alexis, in which, after reviewing the errors of his past life, he declared his fixed intention of cutting off the Prince from the succession, unless he should so far amend as to afford a reasonable hope of his reigning for the good of his people. He required him either to work a thorough reformation in his life and manners, or to retire to a monastery; and allowed him six months to deliberate upon this alternative. At the end of the time Alexis quitted Russia, under pretence of going to his father at Copenhagen; but instead of doing so, he fled to Vienna. He was induced, however, to return by promises of forgiveness, mixed with threats in the event of his continued disobedience, and arrived at Moscow, February 13th, 1718. On the following day, the clergy, the chief officers of state, and the chief nobility were convened, and Alexis, being brought before them as a prisoner, acknowledged himself unworthy of the succession, which he resigned, entreating only that his life might be spared. A declaration was then read on the part of the Czar, reciting the various delinquencies of which his son had been guilty, and ending with the solemn exclusion of him from the throne, and the nomination of Peter, his own infant son by Catherine, as the future Emperor. To this solemn act of renunciation Alexis set his hand. Thus far there is nothing to blame in the parent's conduct, unless it be considered that in the promise of forgiveness a reservation of his son's hereditary right was implied. His subsequent conduct was severe, if not faithless. Not content with what had been done, Peter determined to extract from Alexis a full confession of the plans which he had entertained, and of the names of his advisers. For near five months the wretched young man was harassed by constant interrogatories, in his replies to which considerable prevarication took place. It was on the ground of this prevarication that, in July, 1718, the Czar determined to bring his son to trial. By the laws of Russia a father had power of life or death over his child, and the Czar absolute power over the lives of his subjects. Waiving these rights, however, if such oppressive privileges deserve the name, he submitted the question to an assembly of the chief personages of the realm; and the document which he addressed to them on this occasion bears strong evidence to the honesty of his purpose, unfeeling as that purpose must appear. On July 5th, that assembly unanimously pronounced Alexis worthy of death, and on the next day but one Alexis died. The manner of his death will never probably be entirely cleared up. Rumour of course attributed it to violence; but there are many circumstances which render this improbable. One argument against it is to be found in the character of Peter himself, who would hardly have hesitated to act this tragedy in the face of the world, had he thought it necessary to act it at all. Why he should have incurred the guilt of an action scarce one degree removed from midnight murder, when the object might have been effected by legal means, and the odium was already incurred, it is not easy to say. He courted publicity for his conduct, and submitted himself to the judgment of Europe, by causing the whole trial to be translated into several languages, and printed. His own statement intimates that he had not intended to enforce the sentence; and proceeds to say, that on July 6th, Alexis, after having heard the judgment read, was seized by fits resembling apoplexy, and died the following day, having seen his father and received his forgiveness, together with the last rites of the Greek

religion. This is the less improbable, because intemperance had injured the Prince's constitution, and a tendency to fits was hereditary in the family.

If our sketch of the latter years of Peter's life appear meagre and unsatisfactory, it is to be recollected that the history of that life is the history of a great empire, which it would be vain to compress within our limits, were they greater than they are. Results are all that we are competent to deal with. From the peace of Nienstadt, the exertions of Peter, still unremitting, were directed more to consolidate and improve the internal condition of the empire, by watching over the changes which he had already made, than to effect further conquests, or new revolutions in policy or manners. He died February 8th, 1725, leaving no surviving male issue. Some time before, he had caused the Empress Catherine to be solemnly crowned and associated with him on the throne, and to her he left the charge of fostering those schemes of civilization which he had originated.

Of the numerous works which treat wholly or in part of the history of Peter the Great, that of Voltaire, not the most trustworthy, is probably the most widely known. Fuller information will be found in the "*Journal de Pierre le Grand, écrit par lui-même*;" in the *Memoirs* published under the name of Nestesuranoi, and the *Anecdotes* of M. Stehlin. For English works, we may refer to Tooke's "*History of Russia*," and the "*Life of Peter*," in the "*Family Library*."



HANDEL.

GEORGE FREDERIC HANDEL, whom we will venture to call the greatest of musicians, considering the state in which he found his art, and the means at his command, was born at Halle, in the Duchy of Magdeburg, February 24, 1684. He was intended, almost from his cradle, for the profession of the civil law; but at the early age of seven, he manifested so uncontrollable an inclination, and so decided a talent for the study of music that his father, an eminent physician, wisely consented to change his destination, and suffered him to continue under the direction of a master of those studies, which he had been secretly pursuing with no other guide than his own genius.

Friedrich Zachau, organist of the cathedral church of Halle, was the first and indeed the chief instructor of Handel. He discharged the duties of his office so well, that his pupil, when not nine years old, had become competent to officiate for his teacher, and had composed, it is said, many motets for the service of the church. A set of sonatas, written by him when only ten years old, was in the possession of George III., and probably forms part of the musical library of our present sovereign.

In 1703 Handel went to Hamburg, where the opera was then flourishing under the direction of Reinhard Keiser, a master of deserved celebrity, but whose quiet and expensive habits often compelled him to absent himself from the theatre. On one of these occasions Handel was appointed to fill his place as conductor. This preference of a junior roused the jealousy of a fellow-performer, named Mattheson, to such a degree, that a rencontre took place between the rivals in the street; and Handel was saved from a sword-thrust, which probably would have taken fatal effect, only by the interposition of a music-score, which he carried buttoned up under his coat. Till this time he had occupied but a very subordinate situation in the orchestra, that of second *ripieno* violin; for from the period of his father's death he had depended wholly on his own exertions, nobly determining not to diminish his mother's rather straitened income by any demands on her for pecuniary assistance. But now an opportunity for making known his powers was arrived; for the continued absence of the conductor Keiser from his post induced the manager to employ Handel in setting to music a drama called "Almeria." So great was the success of this piece, that it was performed thirty nights without interruption. The year following he composed "Florinda;" and soon after, "Nerone," both of which were received in as favourable a manner as his first dramatic effort; but not one of these is to be found in the collection formed by George III., and they seem quite unknown to all writers on music except by their titles.

The success of his operas at Hamburg produced a sum which enabled him to visit Italy. Florence was the first city in which he made any stay. He was there received in the



Engraved by J. Thomson.

HANDEL.

*From a Picture in the Collection of
His Majesty at Windsor.*

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kindest manner by the Grand Duke Giovanni Gaston de Medicis, and produced the opera of "Rodrigo" in 1709, for which he was presented with a hundred sequins, and a service of plate. Thence he proceeded to Venice, where he brought out "Agrippina," which was received with acclamation, and performed twenty-seven nights successively. It seems that horns and other wind instruments were in this opera first used in Italy as accompaniments to the voice. Here the charms of his music made an impression on the famous beauty and singer, Signora Vittoria, a lady particularly distinguished by the Grand Duke; but in this, as in every instance of a similar kind, Handel showed no disposition to avail himself of any partialities exhibited in his favour. His thoughts were nearly all absorbed by his art, and it is but just to conclude that he was also influenced by those sentiments of moral propriety which so distinctly marked his conduct through life. It is to be admitted, however, that he was too much inclined to indulge in the pleasures of the table.

On visiting Rome he was hospitably and kindly entertained by the Cardinal Ottoboni, a person of the most refined taste and princely magnificence. Besides his splendid collection of pictures and statues, he possessed a library of music of great extent, and kept in his service an excellent band of performers, which was under the direction of the celebrated Corelli. At one of the parties made by the Cardinal, Handel produced the overture to "Il Trionfo del Tempo," which was attempted by the band so unsuccessfully, that the composer, in his hasty manner, snatched the violin from Corelli, and played the most difficult passages with his own hand. The Italian, who was all modesty and meekness, ingenuously confessed that he did not understand the kind of music; and, when Handel still appeared impatient, only said, "Ma, caro Sassone, questa musica è nel stile Francese, di ch'io non m'intendo."—"But, my dear Saxon, this music is in the French style, which I do not understand.") And so far Corelli was perfectly right; Handel's overtures are formed after the model of Lully, though, it is hardly necessary to add, he improved what he imitated. This anecdote indicates the vast superiority in point of execution possessed by the moderns. A learner of two years' standing would now play the violin part of any of Handel's overtures, at first sight, without a fault.

At Rome, Handel composed his "Trionfo del Tempo," the words of which were written for him by the Cardinal Pamphilii, and a kind of *mystery*, or oratorio, "La Resurrezione." The former he afterwards brought out in London, with English words by Dr. Morell, under the title of the "Triumph of Time and Truth." From Rome he went to Naples, where he was treated with every mark of distinction. But he now resolved, notwithstanding the many attempts made to keep him in Italy, to return to Germany; and in 1710 reached Hanover, where he found a generous patron in the Elector, who subsequently ascended the English throne as George I. Here he met the learned composer, Steffani, who having arrived at a time of life when retirement becomes desirable, resigned his office of Maestro di Capella to the Elector, and Handel was appointed his successor, with a salary of 1500 crowns, upon condition that he would return to the court of Hanover at the termination of his travels.

Towards the end of 1710 Handel arrived in London. He was soon introduced at court, and honoured with marks of Queen Anne's favour. Aaron Hill was then manager of the Italian Opera, and immediately sketched a drama from Tasso's "Jerusalem," which Rossi worked into an opera under the name of "Rinaldo," and Handel set to music. This was brought out in March, 1711; and it is stated in the Preface that it was composed in a fortnight,—a strong recommendation of a work to those who delight in the wonderful rather than in the excellent: but in fact there is nothing in this which could have put the composer to much expense either of time or thought. Handel undoubtedly wrote better operas than any of his contemporaries or predecessors; but he was controlled by the habits and tastes

of the day, and knew by experience that two or three good pieces were a much to the fashionable frequenters of the Italian theatre would listen to, in his time.

At the close of 1711 he returned to Hanover, but revisited London late in 1712; and shortly after was selected, not without many warnings from English musicians, to compose a *Te Deum* and *Jubilate* on occasion of the peace of Utrecht. The Queen settled on him a pension of two hundred pounds as the reward of his labour; and as he was solicited to write again for the Italian stage, he never thought of returning to his engagement at Hanover, till the accession of the Elector to the British throne reminded him of his neglect of his royal employer and patron. On the arrival of George I. in London, Handel wanted the courage to present himself at court; but his friend, Baron Kilmansegg, had the address to get him restored to royal favour. The pleasing "*Water-music*," performed during an excursion made up the river by the King, was the means by which the German baron brought about the reconciliation; and this was accompanied by an addition of two hundred pounds to the pension granted by Queen Anne.

From the year 1715 to 1720 Handel composed only three operas. The three first years of this period he passed at the Earl of Burlington's, where he was constantly in the habit of meeting Pope, who, though devoid of any taste for music, always spoke and wrote in a flattering manner of the German composer. The other two years he devoted to the Duke of Chandos, Pope's *Timon*; and at Chandos, the duke's seat, he produced many of his anthems, which must be classed among the finest of his works, together with the greater number of his hautbois concertos, sonatas, lessons, and organ fugues.

A project was now formed by several of the English nobility for erecting the Italian theatre into an Academy of Music, and Handel was chosen as manager, with a condition that he should supply a certain number of operas. In pursuance of this, he went to Dresden to engage singers, and brought back with him several of great celebrity, Senesino among the number. His first opera under the new system was "*Adamanto*," the success of which was astonishing. But there were at that time two Italian composers in London, Bononcini and Attilio, who till then had been attached to the opera-house, and were not without powerful supporters. These persons did not passively notice the ascendancy of Handel, and the insignificance into which they were in danger of falling; they persuaded several weak and some factious people of noble rank to espouse their cause, and to oppose the German intruder, as they called the new manager. Hence arose those feuds to which Swift has given immortality by his well-known epigram; and hence may be traced Handel's retirement from a scene of cabal, persecution, and loss. The final result of this, however, was fortunate, for it led to the production of his greatest works, his oratorios, which not only amply compensated him for all the injury which his fortune sustained in this contest, but raised him to a height of fame which he could never have gained by his Italian operas.

The two contending parties, wishing to appear reasonable, proposed something like terms of accommodation: these were, that an opera in three acts should be composed by the three rivals, one act by each, and that he who best succeeded should for ever after take the precedence. The drama chosen was "*Muzio Scevola*," of which Bononcini acted the first act, Handel the second, and Attilio the third. Handel's "won the cause," and Bononcini's was pronounced the next in merit. But, strange to say, though each no doubt strained his ability to the utmost in this struggle, not a single piece in the whole opera is known in the present day, or is, perhaps, to be found, except in the libraries of curious collectors.

This victory left Handel master of the field for some years, and the Academy prospered. During this period he brought out about fifteen of his best operas. But the genius of discord must always have a seat in the temple of harmony, and a dispute between

the German manager and the Italian soprano, Senesino, renewed former quarrels, broke up the Academy, materially damaged the fortune of the great composer, and was the cause of infinite vexation to him during much of his future life.

Dr. Arbuthnot, always a staunch friend of Handel, now became his champion, and his ridicule had more weight with the sensible portion of the public than the futile arguments, if they deserve the name, advanced by the noble supporters of Senesino. But fashion and prejudice were, as usual, too strong for reason: a rival opera-house was opened in Lincoln's Inn Fields; and after having composed several new operas, comprising some of his best, and having sacrificed nearly the whole of his property and injured his health, in a spirited attempt to support the cause of the lyric stage against the presumption of singers, and the folly of their abettors, Handel was at last compelled to terminate his ineffectual labours, and stop his ruinous expenses, by abandoning the contest and the Italian opera together.

The sacred musical drama, or oratorio, was ultimately destined to repair his all but ruined fortune, and to establish his fame beyond the reach of envy, and for ever. "*Esther*," the words of which it is said were the joint production of Pope and Arbuthnot, was composed for the Duke of Chandos, in 1720. In 1732 it was performed ten nights at the Haymarket, or King's Theatre. "*Deborah*" was produced in 1733, and in the same year "*Athalia*" was brought out at Oxford. These three oratorios were performed at Covent Garden, in the Lent of 1734. "*Acis and Galatea*" and "*Alexander's Feast*" were brought out in 1735; "*Israel in Egypt*," in 1738; "*Di'Allegro ed il Penseroso*," in 1739. "*Saul*" was produced at the theatre in Lincoln's Inn-fields, in 1740. But up to this period his oratorios failed to reimburse him for the expenses incurred; and even the "*Messiah*," that sublime and matchless work, was, as Dr. Burney, Sir John Hawkins, and Handel's first biographer, Mr. Mainwaring, all agree in stating, not only ill attended, but ill received, when first given to the public, in the capital of the empire, in 1741.

Such miscarriages, and a severe fit of illness, the supposed consequence of them, determined him to try his oratorio in the sister kingdom, where he hoped to be out of the reach of prejudice, envy, and hostility. Dublin was at that time noted for the quiet and splendour of its court, and the opulence and spirit of its principal inhabitants. Handel therefore judged wisely in appealing to such a people. Pope, in his "*Dunciad*," alludes to this part of his history, introducing a poor phantom as representative of the Italian Opera, who thus instructs Dunces:

"But soon, ah soon, rebellion will commence,
If Music meanly borrows aid from sense:
Strong in new arms, lo! giant Handel stands,
Like bold Briareus, with a hundred hands:
To stir, to rouse, to shake the soul he comes,
And Jove's own thunders follow Mars's drums.
Arrest him, empress, or you sleep no more.—
She heard—and drove him to the Liberatorian shore."

"On his arrival in Dublin," we are told by Dr. Burney, in his "*Commemoration of Handel*," "he, with equal judgment and humanity, began by performing the '*Messiah*,' for the benefit of the city prison. This act of generosity and benevolence met with universal approbation, as well as his music, which was admirably performed." He remained in Ireland about nine months, where his finances began to mend, an earnest, as it were, of the more favourable reception which he experienced on returning to London in 1742. He then recommenced his oratorios at Covent Garden: "*Samson*" was the first performed. And now fortune seemed to wait on all his undertakings; and he took the tide at the flood. His last oratorio became most popular, and the "*Messiah*" was now received with

universal admiration and applause. Dr. Burney remarks: "From that time to the present, this great work has been heard in all parts of the kingdom with increasing reverence and delight: it has fed the hungry, clothed the naked, fostered the orphan," and, he might have added, healed the sick. Influenced by the most disinterested motives of humanity, Handel resolved to perform his "Messiah" annually for the benefit of the Foundling Hospital, and, under his own direction and that of his successors, it added to the funds of that charity alone the sum of £10,300. How much it has produced to other benevolent institutions, it is impossible to calculate; the amount must be enormous.

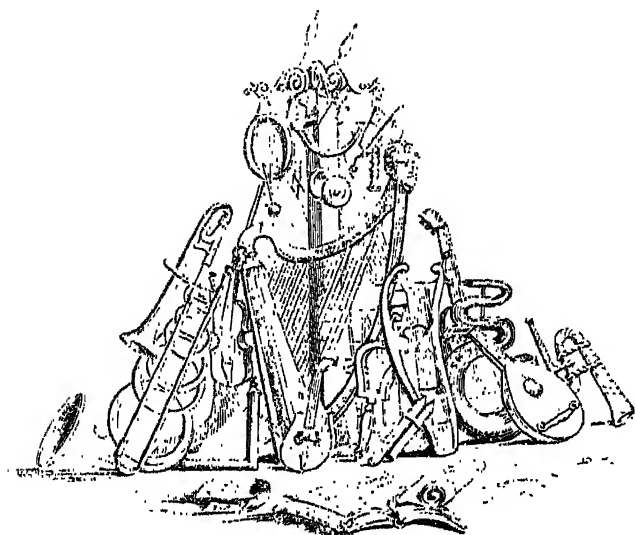
He continued his oratorios till almost the moment of his death, and derived considerable pecuniary advantage from them, though a considerable portion of the nobility persevered in their opposition to him. George II., however, was his steady patron, and constantly attended his performances, when they were abandoned by most of his court.

In the close of life, Handel had the misfortune to lose his sight, from an attack of gutta serena, in 1751. This evil for a time plunged him into deep despondency; but when the event was no longer doubtful, an earnest and sincere sense of religion enabled him to bear his affliction with fortitude, and he not only continued to perform, but even to compose. For this purpose he employed as his amanuensis Mr. John Christian Smith, a good musician, who furnished materials for a life of his employer and friend, and succeeded him in the management of the oratorios. "To see him, however," Dr. Burney feelingly observes, "led to the organ after this calamity, at upwards of seventy years of age, and then conducted towards the audience to make his accustomed obeisance, was a sight so truly afflicting to persons of sensibility, as greatly diminished their pleasure in hearing him perform."

His last appearance in public was on the 6th of April, 1759. He died that day week, on Good Friday; thus realizing a hope which he expressed a very few days before his decease, when aware that his last hours were approaching. He was buried in Westminster Abbey: the Dean, Dr. Pearce, Bishop of Rochester, assisted by all the officers of the choir, performed the ceremony. A fine monument, executed by Roubiliac, is placed in Poet's Corner, above the spot where his mortal remains are deposited; but a still more honourable tribute to his memory was paid in the year 1784, by the performances which took place under the roof which covers his dust. A century having then elapsed from the time of his birth, it was proposed that a Commemoration of Handel should take place. The management of it was intrusted to the directors of the Ancient Concert, and eight of the most distinguished members of the musical profession. The King, George III., zealously patronized the undertaking, and nearly all the upper classes of the kingdom seconded the royal views. A vocal and instrumental band of five hundred and twenty-five persons was collected from all parts, for the purpose of performing in a manner never before even imagined, the choicest works of the master. The great aisle in Westminster Abbey was fitted up for the occasion, with boxes for the Royal Family, the Directors, the Bench of Bishops, and the Dean and Prebendaries of the Church; galleries were erected on each side, and a grand orchestra was built over the great west door, extending from within a few feet of the ground, to nearly half-way up the great window. There were four morning performances in the church; the tickets of admission were one guinea each; and the gross receipts (including an evening concert at the Pantheon) amounted to £12,736. The disbursements rather exceeded £6,000, and the profits were given to the Society for Decayed Musicians and the Westminster Hospital; £6,000 to the former, and £1,000 to the latter. Such was the success of this great enterprise, that similar performances, increasing each year in magnitude, took place annually till the period of the French Revolution, when the state of public affairs did not encourage their longer continuance.

As a composer, Handel was great in all styles—from the familiar and airy to the grand and sublime. His instinctive taste for melody, and the high value he set on it, are obvious in all his works; but he felt no less strongly the charms of harmony, in fulness and richness of which he far surpassed even the greatest musicians who preceded him; and had he been able to employ the variety of instruments now in use, some of which have been invented since his death, and to command that orchestral talent, which probably has had some share in stimulating the inventive faculty of modern composers, it is reasonable to suppose that the field of his conceptions would have expanded with the means at his command. Unrivalled in sublimity, he might then have anticipated the variety and brilliance of later masters.

Generally speaking, Handel set his words with deep feeling and strong sense. Now and then he certainly betrayed a wish to imitate by sounds what sounds are incapable of imitating; and occasionally attempted to express the meaning of an isolated word, without due reference to the context. And sometimes, though not often, his want of a complete knowledge of our language led him into errors of accentuation. But these defects, though great in little men, dwindle almost to nothing in this "giant of the art;" and every competent judge, who contemplates the grandeur, beauty, science, variety, and number of Handel's productions, will feel for him that admiration which Haydn, and still more Mozart, was proud to avow, and he ready to exclaim in the words of Beethoven, "Handel is the unequalled master of all masters! Go, turn to him, and learn, with such scanty means, how to produce such effects!"

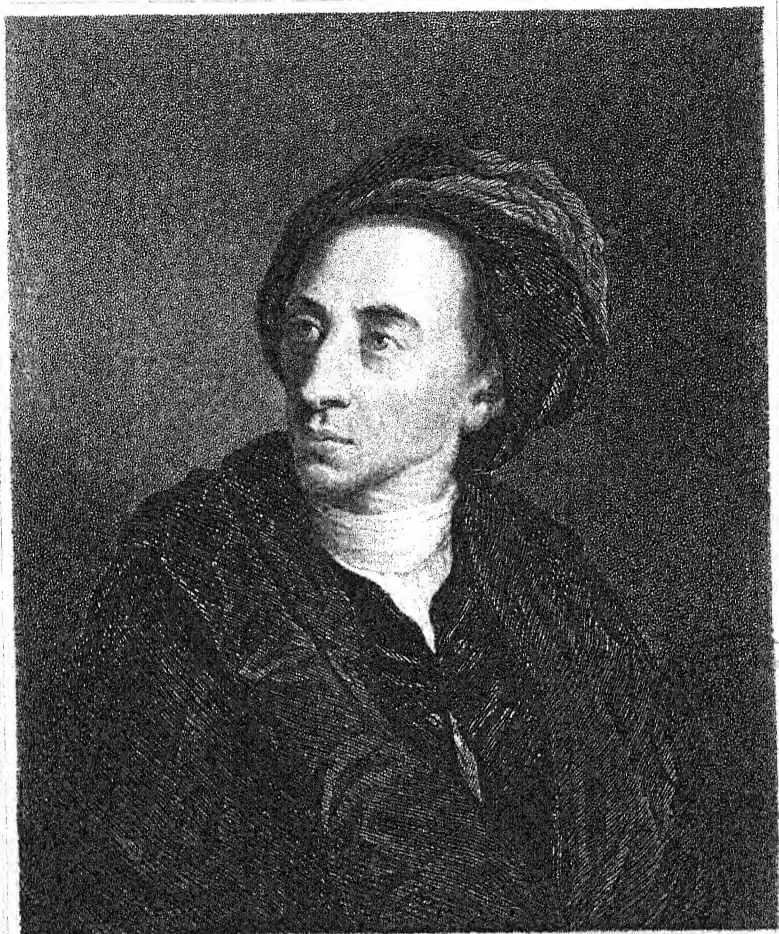


POPE.

ALEXANDER POPE was born in London, June 8, 1688. His father was a merchant, of good family, attached to the Roman Catholic religion; and his own childish years were spent, first under the tuition of a priest, then at a Roman Catholic Seminary at Twyford, near Winchester. He taught himself to write by copying printed books, in the execution of which he attained great neatness and exactness. When little more than eight years old he accidentally met with "Ogilby's Translation of Homer." The versification is inept and lifeless; but the stirring events and captivating character of the story so possessed his mind, that Ogilby became a favourite book. When about ten years old he was removed from Twyford to a school at Hyde-park Corner. He had there occasional opportunities of frequenting the theatre, which suggested to him the amusement of turning the chief event in Homer into a kind of play, composed of a succession of speeches from Ogilby, strung together by verses of his own. In these two schools he seems, instead of advancing, to have lost what he had gained under his first tutor. When twelve years old he went to live with his parents, at Binfield, in Windsor Forest. He there became acquainted with the writings of Spenser, Waller, and Dryden. For the latter he conceived the greatest admiration. He saw him once, and commemorates the event in his correspondence, under the word, "*Virgilium tantum vidi*;" but he was too young to have made acquaintance with that master of English verse, who died in 1701. He studied Dryden's works with equal attention and pleasure, adopted them as a model of rhythm, and copied the structure of that author's periods. This was, however, so far from a grovelling imitation, that it enabled him to raise English rhyme to the most perfect melody of which it is capable.

In the retirement of Binfield, Pope laboured successfully to make amends for the loss of past time. At fourteen years of age he had written with some elegance, and at fifteen had attained some knowledge of the Greek and Latin languages, to which he soon added French and Italian. In 1701 he began his pastorals, published in 1709, which introduced him, through Wycherley, to the acquaintance of Walsh, who proved a sincere friend to him. That gentleman discovered at once that Pope's talent lay less in striking out new thoughts of his own, than in easy versification, and in improving what he borrowed from the ancients. Among other useful hints, he pointed out that we had several great poets, but that none of them were correct; he therefore admonished him to make that merit his own. The advice was gratefully received; and Pope's correspondence shows that it was carefully followed. His melodious numbers, so marked a feature of his style, were in a great measure the result of that suggestion.

In the same year, 1704, he wrote the first part of his "Windsor Forest;" the whole was not published till 1713. The fault charged on this poem is, that few images are introduced which are not equally applicable to any other sylvan scenery. It was



Engraved by J. P. Goussier.

TO THE

*From the Picture by Goussier
in the possession of the Duke of Devonshire*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge

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dedicated to Lord Lansdowne, whom he mentions as one of his earliest acquaintance. To those already named, may be added Bolingbroke, Congreve, Garth, Swift, Atterbury, Talbot, Somers, and Sheffield, whose friendship he had gained at sixteen or seventeen years of age. Pope, to his credit be it set down, cultivated friendships not only with the great, but with his brethren among the poets. Wycherley indeed was infected with the weakness of the archbishop in "Gil Blas" touching his own compositions, and the young poet was imprudently caustic in his criticism on the old one. Their correspondence was consequently dropped; and though renewed through the mediation of a common friend, it was with no revival of cordiality. But in 1728, some time after Wycherley's death, his poems were republished; and in the following year Pope printed several letters which had passed between them, in vindication of Wycherley's fame as a poet, in answer to certain misrepresentations prefixed to that edition. This quarrel was a trying affair in the outset of Pope's career, and his conduct had been above his years; but young as he was, his talents were now beginning to ripen. His example confirms the truth of Lord Bacon's remark, that personal deformity acts as a spur to that improvement of the mind, which is most likely to rescue him who is curtailed of his due proportion from a sense of degradation.

To this early period of Pope's life belong the "Messiah," the "Ode for St. Cecilia's Day," "Verses to the Memory of an Unfortunate Lady," and other of Pope's minor pieces, which were collected and published in a small 8vo. volume, in 1720. It is stated in a note to Dr. Johnson's Life, that Pope himself was the object of the passion commemorated in the last-mentioned poem. The date of that most brilliant composition, "Eloisa to Abelard," is uncertain. The "Essay on Criticism" was written in 1709. "A work," says Johnson, "which displays such extent of comprehension, such nicety of distinction, such acquaintance with mankind, and such knowledge both of ancient and modern learning, as are not often attained by the maturest age and longest experience." Pope's fame was carried to its height by the "Rape of the Lock." That poem originated in an impertinence offered by Lord Petre to Mrs. Arabella Fermor, which led to a quarrel between their respective families. Both parties were among Pope's acquaintance, and this lively piece was written to produce a reconciliation, in which it succeeded. The universal applause given to the first sketch induced the author to enrich it with the machinery of the Sylphs. In that new dress the two cantos, extended to five, came out in 1712, accompanied by a letter to Mrs. Arabella Fermor, to whom he afterwards addressed another after her marriage, in the spruce and courtly style of Voiture. A sentence or two may be quoted as a sample of the poet's epistolary manner. "Madam, you are sensible, by this time, how much the tenderness of one man of merit is to be preferred to the addresses of a thousand; and by this time, the gentleman you have made choice of is sensible how great is the joy of having all those charms and good qualities which have pleased so many, now applied to please one only. . . . It may be expected, perhaps, that one who has the title of being a wit should say something more polite upon this occasion; but I am really more a well-wisher to your felicity, than a celebrator of your beauty. . . . I hope you will think it but just that a man, who will certainly be spoken of as your admirer after he is dead, may have the happiness, while he is living, to be esteemed. Yours, &c." This letter is sometimes annexed to the poem, and not injudiciously, as it completes the winding-up in the happy marriage of the heroine. In the same year he published his "Temple of Fame," which, according to his habitual caution, he had kept two years in his study. It appears from one of his letters, that at that time he had made some progress in translating the "Iliad:" in 1713 he circulated proposals for publishing his translation by subscription. He had been pressed to this undertaking some time before by several of his friends, and was now encouraged in the design by others. The publication of the first four books, in

1715, gave general satisfaction; and so materially improved the author's finances, that he resolved to come nearer to his friends in the capital. With that view, the small estate at Binfield was sold, and he purchased a house at Twickenham, whither he removed with his father and mother before the end of the year 1715. While employed in the decoration of his seat, he could not forbear doubling his pleasures by boasting of it in his communications with his friends. In a letter to Mr. Blount he says, in his customary tone of gallantry, "The young ladies may be assured that I make nothing new in my gardens, without wishing to see them print their fairy steps in every corner of them. . . . You'll think I have been very poetical in this description, but it is pretty nearly the truth." This letter was written in 1725. Warburton tells us that the improvement of his celebrated grotto was the favourite amusement of his declining years: not long before his death, by enlarging and ornamenting it with ores and minerals of the richest and rarest kind, he had made it a most elegant and romantic retirement. But modern taste will scarcely confirm the reverend editor's assertion, that "the beauty of his poetic genius, in the disposition and ornaments of those romantic materials, appeared to as much advantage as in any of his best-contrived poems."

Pope's father survived his removal to Twickenham only two years. The old gentleman had sometimes recommended to his son the study of medicine, as the best method of increasing his scanty patrimony. Neglect of pecuniary consideration was not among Pope's weaknesses: he did not indeed engage in the medical profession; but he took other opportunities of pushing his fortune. With this view, he published an edition of his collected poems in 1717; a proceeding as much suggested by profit as by fame. In the like disposition, he undertook a new edition of Shakspeare, which was published in 1721. The execution of it proved the editor's unfitness for the task which he had undertaken. Immediately after the completion of the "*Iliad*," in 1720, Pope engaged, for a considerable sum, to undertake the "*Odyssey*." Only twelve books, however, of the translation proceeded from his own pen; the rest were done by Broome and Fenton under his direction. The work was completed in 1725. The following year was employed, in concert with Swift and Arbuthnot, in the publication of miscellanies, of which the most remarkable is the celebrated "*History of Martinus Scriblerus*." About this time, as he was returning home one day in Lord Bolingbroke's chariot, it was overturned on Chase Bridge, near Twickenham, and thrown with the horses into the river. The glasses being up, Pope was nearly drowned, and was extricated with difficulty from his hazardous situation. He lost the use of two fingers, in consequence of a severe cut from the broken glass.

Having secured an independent fortune, Pope endeavoured to protect his literary fame from all future attacks, by browbeating every one into silence: this he hoped to accomplish by the poem of the "*Dunciad*," which came out in 4to. in the year 1727. He somewhere says, that the life of an author is a state of warfare: he now showed himself a master in literary tactics, a great captain in offensive as well as defensive war. The poem made its first appearance in Ireland, cautiously, as a masked battery; nor was the triumph completed without the co-operation of an Eugene with this satirical Marlborough in the person of Swift, who furnished some of the materials in his own masterly style of sarcasm. The improved edition was printed in London in 1728. Sir Robert Walpole presented it to the King and Queen, and, probably at the same time, offered to procure the author a pension: but Pope refused this, as he had before, in 1714, rejected a similar proposal from Lord Halifax. In a letter to Swift, written about this time, he expresses his feelings thus: "I was once before displeased at you for complaining to Mr. — of my not having a pension; I am so again at your naming it to a certain lord." In 1710 Mr. Craggs had given him a subscription for one hundred pounds in the South Sea Fund; but he made

no use of it. These favours must be understood to have been proffered for the purpose of estranging him from his personal friends; and this repeated rejection of them is an honourable proof of steadiness to his attachments.

In 1729, the poet, by Lord Bolingbroke's advice, turned his pen to moral subjects; and, with the assistance of his friend, set to work upon the "Essay on Man." Bolingbroke writes thus to Swift: "Bid Pope talk to you of the work he is about, I hope in good earnest; it is a fine one, and will be, in his hands, an original." Pope tells the dean, in his next letter, what this work was. "The work Lord Bolingbroke speaks of with such abundant partiality is a system of ethics, in the Horatian way." In another letter, written probably at the beginning of the following year, we trace the general aim which he at all events wished the public to attribute to this work. "I am just now writing, or rather planning, a book to bring mankind to look upon this life with comfort and pleasure, and put morality in good humour." This subject was well suited to his genius. He found the performance more easy than he had expected, and employed his leisure by following up the design in his "Ethic Epistles," which came out separately in the course of the two following years. The fourth, addressed to the Earl of Burlington, did no good to the author's character, in consequence of the violent attack supposed to be made on the Duke of Chandos, a beneficent and esteemed nobleman, under the name of Timon. Pope loudly asserted that in drawing Timon's character he had not the duke in view; but his denials have not obtained credence, and he has thus incurred the charge of equivocation and falsehood, without exculpating himself from that of ingratitude and wanton insolence. The vexation caused by this business was somewhat softened by the rapid and lucrative sale of the epistle, which very soon went through the press a third time. In a letter to Lord Bolingbroke, he says, "Certainly the writer deserved more censure, even in those who knew him not, than to promote a report which, in regard to that noble person, was impertinent; in regard to me, villainous. I have taken an opportunity of the third edition, to declare his belief not only of my innocence, but of their malignity; of the former of which my heart is as conscious as I fear some of theirs must be of the latter. His humanity feels a concern for the injury done to me, while his greatness of mind can bear with indifference the insult offered to himself." He concludes with a threat of using real instead of fictitious names in his future works. How far he carried that menace into effect, will presently be seen. The complaints made against the epistle in question by secret enemies provoked him to write satire, in which he ventured to attack the characters of some persons in high life; the affront was of course resented, and he retaliated by renewing his invective against them, both in prose and verse. In the imitation of the first satire of the second book of "Horace," he had described Lord Hervey and Lady Mary Wortley Montague so characteristically, under the names of Lord Punny and Sappho, that those noble personages, besides fighting the aggressor with his own weapons, used their interests to his injury, not only among the nobility, but with the King and Queen. Pope remonstrated most strongly against this last mode of revenge. He continued writing satires till the year 1739, when he entertained some thoughts of undertaking an epic poem on the pretended colonization of our island by the Trojan Brute. A sketch of this project, which he never carried into effect, is given in Ruffhead's "Life of Pope," p. 410.

Pope was an elaborate letter-writer; and many of his familiar epistles found their way into the world without his privity. Under the plea of self-defence, he published a correct and genuine collection of them in 1737. About this time the weak state of his health drew him frequently to Bath. Mr. Allen, a resident in the neighbourhood, having been pleased with the letters, took occasion to form an acquaintance with the author, which soon ripened into friendship. Hence arose Pope's intimacy with Warburton, who tells us that

before they knew each other he had written his "Commentary on the Art of Criticism, and on the Essay on Man." One complaint against that essay had rested on its obscurity, of which the author had previously been warned by Swift. But this was comparatively a slight objection: the philosophic poet was charged with having insidiously laid down a scheme of deism. A French translation, by the Abbé Resnail, appeared at Paris in 1738, on which a German professor, by name Crousaz, animadverted, as a system of ethics embodying the doctrine of fatalism. Pope thus acknowledges his obligation to Warburton for his defence: "You have made my system as clear as I ought to have done, and could not; you understand me as well as I do myself, but you express me better than I express myself." The "Essay on Man" was re-published, with the Commentary annexed, in 1740; and at the instance of Warburton, a fourth book was added to the "Dunciad," and printed separately in 1742.

In the course of the following year the whole poem of the "Dunciad" was published together, as a specimen of a more correct edition of Pope's works, which the author had then resolved to give to the world; but he did not live to complete it. He had through life been subject to an habitual headache, inherited from his mother, and this was now greatly increased, with the addition of dropsical symptoms. He died on the 30th of May, 1744, in the fifty-sixth year of his age. Pursuant to his own request, his body was laid in the same vault with those of his parents, to whose memory he had erected a monument, with an inscription written by himself, immediately on their respective deaths. To this, in conformity with his will, the simple words, "Et sibi," with the date of his death, were added. He bequeathed to Warburton the property of such of his works already printed as he had written, or should write, commentaries upon, provided they had not been otherwise disposed of or alienated; with this condition, that they were to be published without future alterations. After he had made his will, he wrote a letter to this legatee, announcing his legacy, and saying, "I own the late encroachments upon my constitution make me willing to see the end of all further care about me, or my works. I would rest for the one in a full resignation of my being to be disposed of by the Father of all mercy; and for the other (though indeed a trifle, yet a trifle may be some example), I would commit them to the candour of a sensible and reflecting judge, rather than to the malice of every shortsighted and malevolent critic, or inadvertent and censorious reader. And no hand can set them in so good a light, or so well can turn their best side to the day, as your own." In discharge of his trust, Warburton put forth a complete edition of all Pope's works in 1751; and, according to his own persuasion, executed it conformably to the presumed wishes of the author. In point of elegance, allowing for the state of typography at the time, no objection could be made, nor could the poet's orders have been more faithfully obeyed, in forming the various pieces into a collection. But some of Warburton's remarks are in a less friendly tone than might have been expected; and if not absolutely injurious to his memory, are such as leave Pope's moral character in a measure open to attack. Many circumstances are related in the large biographies of Pope, which our inclination would as little allow us as our limits to detail. Some of them would not compensate in desirable information for the tediousness of the narrative; others relate to defunct controversies. To the latter of these classes may be referred Pope's quarrel with Colley Cibber, which loaded the press with vulgar indecency on both sides; also Bolingbroke's charge of treachery brought against Pope in an advertisement prefixed to a tract published by his lordship in 1749, five years after the accused could no longer answer his accuser.

We shall not devote any part of our confined space to an examination of the faults and weaknesses of this eminent man: they have been fully dwelt on in works of easy access. Some apology for many of them may be found in his bodily infirmities, deformed

frame, and extreme debility of constitution. Pope's person, character, and writings are treated of at large by Dr. Warton, in his "Essay." Ruffhead's "Life of Pope" contains much curious and entertaining matter. Dr. Johnson's examination of Pope's works is among the most elaborate and best pieces of criticism in his "Lives of the Poets." We cannot better conclude than with his description of Pope's appearance, and summing up of his poetical character: "The person of Pope is well known not to have been formed by the nicest model. He has, in his account of the 'Little Club,' compared himself to a spider, and by another is described as protuberant before and behind. He is said to have been beautiful in his infancy: but he was of a constitution originally feeble and weak; and, as bodies of a tender frame are easily distorted, his deformity was probably in part the effect of his application. His stature was so low, that, to bring him to a level with common tables, it was necessary to raise his seat. But his face was not displeasing, and his eyes animated and vivid." . . . "It is surely superfluous to answer the question that has once been asked, Whether Pope was a poet? otherwise than by asking, in return, If Pope be not a poet, where is Poetry to be found? To circumscribe poetry by a definition will only show the narrowness of the definer, though a definition which shall exclude Pope will not easily be made. Let us look round upon the present time, and back upon the past; let us inquire to whom the voice of mankind has decreed the wreath of poetry; let their productions be examined, and their claims stated, and the pretensions of Pope will be no more disputed. Had he given the world only his version, the name of poet must have been allowed him: if the writer of the 'Iliad' were to class his successors, he would assign a very high place to his translator, without requiring any other evidence of genius." With respect to the translation of the "Iliad," it is fair to give Pope the benefit of Dr. Johnson's praise. But we are justified by the consentient voice of almost all scholars in condemning it as an unfaithful and meretricious version, composed in a spirit totally different from that of Homer, and bearing no resemblance to his manner.

Our engraving is from a copy of the original picture by Hudson, made by T. Uwins, A.R.A.



[Entrance to Pope's Grotto.]

BRADLEY.

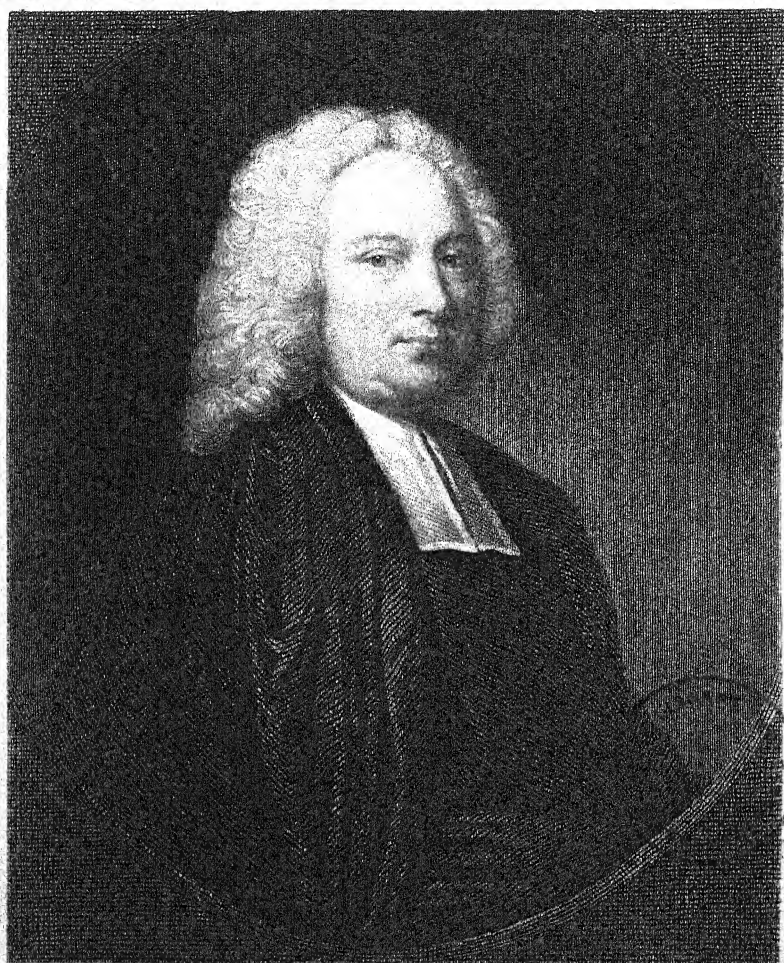
Of all men who have combined both astronomical theory and practice, Bradley is one of the most remarkable. In this respect, we must assign to him the first place in English history; and if we were disposed to add, in that of the world, we are convinced that no country would pretend to offer more than one candidate to dispute his claim.

James Bradley* was born in March, 1692-3, at Sherburn, in Gloucestershire. He was educated at the Grammar School of Northleach, and admitted of Balliol College, Oxford, in March, 1710-11, where he proceeded to the degree of B.A. and M.A. in the years 1714 and 1717 respectively. His mother's brother was James Pound (deceased 1724), rector of Wanstead, in Essex, and known as an observer, particularly by the observations which he furnished to Newton, as described in the "Principia." With him Bradley spent much of his younger life, and was his assistant in his astronomical pursuits; and some observations of 1718-19 on double stars are in good accordance with the relative motions which have been since established in the case of these bodies. His tables of Jupiter's satellites, on which he was employed at the same time, show that he had detected the greater part of the inequalities in their motions which have since been observed.

In 1718 he was elected fellow of the Royal Society: in 1719 he was ordained to the vicarage of Bristow, in Monmouthshire; in the following year he received a sinecure preferment. But in 1721 he resigned these livings, on obtaining the Savilian Professorship of Astronomy at Oxford, the holder of which, by the statutes, must not have any benefice. To finish what we may call the gazette of his life, he was engaged in observation (with what results we shall presently see), both at Kew and Wanstead, till 1732, when he went to reside at Oxford, having, since 1729, given yearly courses of lectures on Experimental Philosophy. In 1743 he was appointed to succeed Halley as Astronomer Royal, and he held this appointment for the remainder of his life. In the same year he obtained the degree of D.D. In 1752, having refused the living of Greenwich, because he thought the duty of a pastor to be incompatible with his other studies and necessary engagements, he was presented with a pension of £250. The last observation made by him in the Observatory is dated September 1st, 1761; and he died July 13th, 1762, at Chalford, in Gloucestershire, having been afflicted by various diseases for several years, and particularly by a depression of spirits, arising from the fear lest he should survive his faculties. He married in 1744, and left one daughter, who died at Greenwich in 1812.

There are now no lineal descendants of Bradley. Most of his writings, which were few in number, were published in the "Philosophical Transactions." His personal merits

* The facts here given are entirely taken from the searching account of Bradley, given by Professor Rigaud, in his "Miscellaneous Works, etc., of James Bradley, Oxford, 1832."



Engraved by E. Kozan

BRADLEY.

*From the original Picture by Richardson
in the possession of the Royal Society.*

Under the superintendence of the Society for the Diffusion of Useful Knowledge

Published by W^m S. Orr & Co. London.

are proved by the number of his friends, and the warmth with which they endeavoured to serve him when occasion arose, as well as by the strength of the testimonies which those who survived bore to his reputation as a man and a member of society.

We have much abridged the preceding account, in order to make room for a popular exposition of his two great discoveries,—the *aberration of light*, and the *nutations of the earth's axis*. If we were to blot these discoveries out of his life, there would remain an ample stock of useful labours, fully sufficient to justify us in stating that Bradley was unequalled as an observer, and of no mean character as a philosopher. But for the latter we must refer the reader to the excellent account from which our facts have been taken, or to any history of astronomy.

The *parallax* of the fixed stars had been long a subject of inquiry. If a body describe a circle, and a spectator on that body be unconscious of his own motion, all other bodies will appear to describe circles parallel to that of the spectator's motion, and, absolutely speaking, equal to it; consequently, the greater the distance of the body from the spectator, the smaller will its apparent annual motion be; and it will not be circular, because the projection of the circle upon the apparent sphere of the heavens will foreshorten, and curve it to appear oval. If we suppose a star to describe an oval in the course of a year, the consequence will be that it will pass the spectator's meridian sometimes before a star in the centre of the oval, sometimes after it; sometimes nearer to the pole of the heavens, and sometimes more distant; and the nature of the motion of this kind which would arise from parallax can be mathematically deduced. If the star be so distant that the oval is too small to be detected by measurement (which is hitherto the case with the fixed stars), then no alteration of place will be perceived on this account: but if an oval large enough to be observed be described in the course of a year, then the test of the phenomenon arising from the earth's motion in its orbit is as follows:—Imagine a plane always passing through the centre of the sun, the centre of the earth, and the centre of the oval described by the star, then the place of the star in its oval must be in that plane; or draw the shortest distance on the globe from the centre of the oval to the sun, and the star will be on the point of the oval which lies in that distance.

In and before the time of Bradley, the refraction of light was not well determined, which would throw a doubt over any observations made to detect small quantities, unless the star which furnished them were situated in that part of the observer's heaven in which there is no refraction, or next to none, that is, in or near his zenith. For the purpose of measuring annual parallax, therefore, stars had always been chosen which passed very nearly over the spot of observation, and instruments called zenith sectors (now almost out of use) were employed, which measured small angles of the meridian near the zenith, the latter point being ascertained by a plumb-line. Mr. Molyneux, a friend of Bradley, and a wealthy man, had caused the celebrated Graham to erect a large instrument of this kind at his house in Kew, afterwards the palace. Bradley and Molyneux observed with this instrument the star γ in the Dragon, which passed nearly through the zenith of that place, in December, 1725. The star was found to pass the meridian more and more to the south of the zenith, until the following March, when it was about twenty seconds (about the sixty-fifth thousandth part of the whole circuit of the heavens) lower than at first. It was afterwards traced back again to its first position in the following December, allowing for the precession of the equinoxes. Others stars were examined in the same way, and the result was, that all stars were found to describe small * ovals in the course of the year.

* The original memorandum of Bradley, on the first night on which a decided result had been obtained, was accidentally found among his papers. There is a fac-simile of it in Professor Rigaud's work.

But on comparing the situations of the stars in their small orbits with the corresponding places of the sun, it was evident that the cause of the phenomenon could not be the change of place arising from the orbital motion of the earth. Various hypotheses proposed by Bradley were found insufficient. In 1727 he erected a zenith sector for himself at Wanstead; and by further observations, and using different stars, he came at length to the fact, that instead of the star being in the place which annual parallax would give it, it was always in the position which it should have had a quarter of a year later; or that if the observer could measure the oval with sufficient exactness, and were to find the time of the year from the star, on the supposition of annual parallax being the cause of the star's orbit, he would suppose himself in March instead of December, and so on.

That the phenomenon then had a regular connection with the place of the earth was evident; but it was not that sort of connection arising from the mere change of place of the earth. It is related* that he was led to the true explanation by observing that the vane at the top of a boat's mast changed its direction a little whenever the boat was put about, and made to go in a contrary direction; and that on his remarking that it was curious the wind should shift every time the boat was put about, he was assured by the boatman that the same thing always happened. Be this as it may, he proposed to the Royal Society, in 1728, his beautiful explanation of the annual motion which he had observed in the stars; namely, that it is caused by the alteration in the apparent direction of the rays of light, arising from the earth being in motion. Suppose a stream of bullets fired into a carriage in motion, in a line perpendicular to its side, and so directed as to hit the middle of the first window, but not with sufficient velocity to reach any part of the second window. It is plain that they will strike the hinder panel, which the motion of the carriage brings forward, and that to passengers in the inside the direction of the stream will appear to be from the middle of the window at which it enters to the opposite hinder panel: whereas, had the carriage been at rest, it would have appeared to pass through the centre of both windows. And to make the stream really pass through both windows it must, if the carriage be in motion, be directed through the nearer window towards the foremost panel on the other side. A ray of light is in the same situation with regard to the spectator, both as to the diurnal and the annual motion of the earth. The former gives an insensible aberration only; the latter, one which, though small, is sensible. The smallness of the latter aberration arises from the velocity of light being more than ten thousand times that of the earth in its orbit. And it must be remembered that the motion of light was not an hypothesis, invented to form the basis of Bradley's explanation, but was ascertained before his time, by Römer, from a phenomenon of an entirely different nature; namely, the retardation observed in the eclipses of Jupiter's satellites, as the planet moved from the earth. The absolute deduction of the laws of aberration was completed by Bradley.

The other great discovery of Bradley, namely, the *nutation*, or oscillatory motion of the earth's axis, was completed in 1747. In his Wanstead observations he had observed some minute discrepancies, which at that time might be attributed to errors of observation; but after he was able to clear the apparent place of a star from the effects of aberration, the field became open to consider and assign the laws of smaller variations. By continual observation, he found a small irregularity in the places of the stars, depending upon the position of the moon's node. Newton had already shown it to be a consequence of gravitation, that the sun must produce a small oscillation in the earth's axis: Bradley

* Professor Rigaud gives this story on the authority of "Dr. Thomson's History of the Royal Society," in which work we find no authority cited for it. We cannot find it in any other place, but are credibly informed that it rests on good traditional evidence.

showed that a larger oscillation must arise from the moon, and be completed in the course of a revolution, not of the moon, but of the point where her orbit cuts the ecliptic. This discovery is therefore not of so original a character as the last, since astronomers had for some time been in the habit of trying to reconcile every discrepancy which they observed by supposing a nutation; but to Bradley belongs the merit of discovering that small irregularity which really can be reconciled to such a supposition, and its physical causes. The easiest way of conceiving the effect of nutation is as follows:—The precession of the equinoxes, discovered by Hipparchus, has this effect, that the fixed stars, so called, appear to move round the pole of the ecliptic, at the rate of a revolution in about 26,000 years. Instead of a star, let a small oval describe the same course, and let the star in the meanwhile move round that oval in the course of nineteen years. The motion thus obtained will represent the combined effect of precession and nutation.

To these discoveries of Bradley we owe, as Delambre observes, the accuracy of modern astronomy. It must be remarked, that no individual, whose previous labours have caused public opinion to point him out as most fit for the post of Astronomer Royal, has ever been passed over when occasion occurred, from the time of Flamsteed to that at which we write. It is the fair reward of such a course that the reputation which each successive occupant brought to that position should be considered as appertaining to him in the public capacity which it gained for him; and this being granted, it may be truly said that there is no institution in the world which has, upon the whole, done so much towards the advancement of correct astronomy as the Observatory of Greenwich.



[Observatory at Greenwich.]

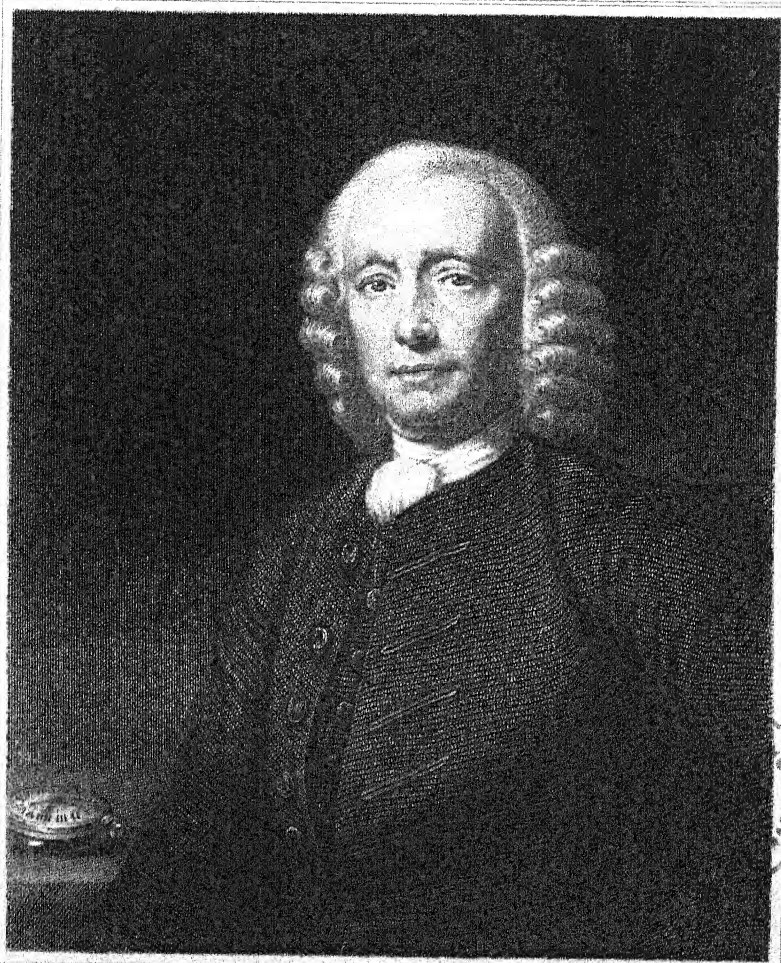
HARRISON.

JOHN HARRISON was born in May, 1693, at Foulby, in Yorkshire. His father, who was a joiner, trained him from an early age to the same business; but he soon began to study machinery. He turned his attention to the mechanism of clocks; and to obviate the irregularities produced in their rate of going by variations of temperature, he invented the method of compensation, employed in what is now called the *gridiron* pendulum, before the year 1720. This contrivance consisted in constructing a pendulum with bars of different metals, having different rates of expansion, so as to correct each other: it is described in all popular treatises on physics. By this means it is stated that he had, before the year above mentioned, constructed two clocks, which agreed with each other within a second a month, and one of which did not vary, on the whole, more than a minute in ten years.*

This success induced him to turn his attention to watches, or rather to time-keepers for naval purposes. It would be impossible, without the help of plates, to render intelligible the rise and progress of his methods, for which we must refer the reader to treatises on Horology. His first instrument was tried upon the Humber, in rough weather, and succeeded so well that he was recommended to carry it to London, for the inspection of the Commissioners of Longitude.

The question of the discovery of the longitude had been considered of national importance since the year 1714, when an Act was passed offering £10,000, £15,000, and £20,000, for any method of discovering the longitude within sixty, forty, or thirty miles respectively. In 1735, Harrison arrived in London with his time-piece, and showed it to several members of the Royal Society. He obtained a certificate of its goodness, signed by Halley, Smith, Bradley, Machin, and Graham, in consequence of which he was allowed to proceed with it to Lisbon, in a king's ship, in 1736. The watch was found to correct the ship's reckoning a degree and a half; and the Commissioners thereupon gave Harrison £500, to enable him to proceed. He finished a second time-piece in 1739, and a third in 1758, each nearer to perfection than the former, and both abounding in ingenious contrivances to overcome the effects of temperature, and of the motion of a vessel at sea. In 1741, he obtained another certificate, signed by almost every name of eminence in English science of the time. In 1749, the gold medal of the Royal Society was awarded to him. In 1761, having then a fourth time-piece in hand, but being convinced that the third was sufficiently correct to come within the limits of the Act of Parliament, he applied to the Commissioners for a trial of it. Accordingly, in 1761 (November 18th), his son, William Harrison, was sent in a King's ship to Jamaica with the watch, and returned to Portsmouth, March 26th, 1762. On arrival at Port

* Folke's Address to the Royal Society, Nov. 30, 1749.



Engraved by W. B. H.

JOHN HARRISON.

*From an Engraving by Tassart published in 1768
after a Painting by King.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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Royal, January 19th, 1762, the watch was found wrong only $5\frac{1}{6}$ seconds; and at its return, only 1 minute $54\frac{1}{2}$ seconds. This was sufficient to determine the longitude within eighteen miles; and Harrison accordingly claimed £20,000, in a petition to the House of Commons, presented early in 1763. The Commissioners had awarded him £1,500, and promised £1,000 more after another voyage. Owing to some doubt as to the method of equal altitudes employed in finding the time at Port Royal, they do not appear to have been of opinion that the first voyage was conclusive. In 1763 an Act passed, by which, firstly, no other person could become entitled to the reward until Harrison's claim was settled; and, secondly, £5,000 was awarded to him on his discovery of the structure of the instrument. But the Commissioners not agreeing about the payment, another voyage was resolved on, and Mr. William Harrison sailed again for Barbadoes, with Dr. Maskelyne, afterwards the Astronomer Royal. The result was yet more satisfactory than before; and in 1765 a new Act was passed, awarding to Harrison the whole sum of £20,000; the first moiety upon the discovery of his construction; the second, so soon as it should be found that others could be made like it. In this Act it is stated that the watch did not lose more than ten miles of the longitude. But Harrison had by this time been rendered much suspicious of the intentions of the Commissioners. He imagined that Dr. Maskelyne had treated him unfairly, and was desirous of having no method of finding the longitude except that of lunar observations. An account of the subsequent proceedings, of which the following is an abstract, was printed in self-defence by the Commissioners:

May 28th, 1765, Mr. Harrison's son informs the commissioners that he is ready to deliver the drawings and explanations, and expects a certificate that he is entitled to receive the first moiety of the reward. The commissioners are unanimously of opinion that verbal explanations and experiments, in the presence of such persons as they may appoint, will be necessary. May 30th, Mr. Harrison attends in person, and consents to the additional explanation; and certain men of science, as well as watchmakers, are instructed to receive them. June 13th, Mr. Harrison being present, is informed that the board is ready to fix a time to proceed, on which he denies ever having given his assent, and refers to a letter which he had delivered at the last meeting. The letter had not, says the commissioners' minute, been delivered, but had been left upon the table, unnoticed by any one. It was to the effect that Harrison was willing to give further verbal explanation, but requires to know to whom it must be given; "for," says he, "I will never attempt to explain it to the satisfaction of the commissioners, and who they may appoint; nor will I ever come under the directions of men of theory." He further refuses to make any experimental exhibition, and ends by complaining of the usage he has received. He was then told by the board that he would only be asked for experiments in cases where there were operations which could not be fully explained by words, such, for instance, as the tempering of the springs; on which he left the board abruptly, declaring, "that he never would consent to it, as long as he had a drop of English blood in his body." The commissioners thereupon declined further dealing with him.

The reason of the above absurd conduct we suspect to have been, that Harrison desired, in addition to the large reward claimed by him, to have a monopoly of the manufacture of his watches, such as would have necessarily been created for his benefit, had he been allowed to keep his actual methods of working a secret. For he offered, *upon receiving the reward*, "to employ a sufficient number of hands, so as with all possible speed to furnish his Majesty's navy, etc., etc., not doubting but the public will consider the charge of the outset of the undertaking." We quote here from the "*Biographia Britannica*," in the last volume of which, published in 1766, is an account of him, from materials avowedly furnished by himself, and plainly written by a partisan. It is the only

instance we can find in which a memoir of a living person has been inserted in that work.

The next circumstance we find, (for there is no connected history of this discussion, which exists only in a number of detached pamphlets,) is the delivery of the watch to Dr. Maskelyne, at the Royal Observatory, in May, 1766, that its rate of going might there be tried. The report of the Astronomer Royal states, that it could not be depended upon within a degree of longitude in a voyage of six weeks; and a very angry pamphlet, published by Harrison in the following year, accuses Maskelyne of having treated the instrument unfairly. Many circumstances are stated which now appear ludicrous, and some which, if true, would have reflected discredit on the commissioners. But nothing can be inferred, after the refusal of Harrison to accede to the very reasonable demand of the commissioners, except that he was most probably as wrong in his suspicions as he had been foolish in his dealings. The end of this dispute was, that in 1767 Harrison complied with the conditions insisted upon; and it having been found that his improvements were such as admitted of execution by another person, he received the whole sum awarded to him by the Act of Parliament.

Harrison was not a well-educated man, and was deficient in the power of expressing his meaning clearly. It was easier for him, no doubt, to make two watches than to explain one; and hence, perhaps, his aversion to "men of theory," who troubled him for descriptions and explanations.

He died in 1776, at his house, in Red Lion-square, having been engaged during the latter years of his life in bringing his improvements still nearer to perfection. His last work, which was tried in 1772, was found to have erred only four seconds and a half in ten weeks.

In his younger days, some church-bells, which were out of tune, set him upon examining the musical scale, with a view to correct them. He communicated his ideas on the subject to Dr. Smith, who confirmed and extended them in his well-known work on Harmonics. In the Preface it is stated that Harrison made the interval of the major-third bear to that of the octave the proportion of the diameter of a circle to its circumference. This, he said, he did on the authority of a friend, who assured him it would give the best scale. Harrison himself wrote a treatise on the scale, but we do not know whether it was published.

He is, on the whole, a fine instance of the union of originality with perseverance. The inventions, of which it takes so short a space to tell the history, were the work of fifty years of labour, and to them the art of constructing chronometers, and consequently the science of navigation, is indebted for much of its present advanced state.



JOHN RUSSELL

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VOLTAIRE.

FRANÇOIS MARIE AROUET, who is commonly known by his assumed name, De Voltaire, was born at Châtenay, near Sceaux, February 20th, 1694. He soon distinguished himself as a child of extraordinary abilities. The Abbé de Châteauneuf, his godfather, took charge of the elements of his education, and laboured successfully to improve the talents of his ready pupil without much regard to his morals. At three years old the future champion of infidelity had learned by art the "Moïsade," an irreligious poem of J. B. Rousseau. These lessons were not forgotten at college, where he passed rapidly through the usual courses of study, and alarmed his Jesuit preceptors by the undisguised licence of his opinions. About this time some of his first attempts at poetry obtained for him the notice of Ninon de l'Enclos; and when the Abbé de Châteauneuf, who had been the last in her long list of favourites, introduced him at her house, she was so pleased with the promising talents of the boy, that she left him by will a legacy of 2,000 francs to purchase books. The Ecole de Droit, where Arouet next studied, was much less suited to his disposition than the College of Louis le Grand. In vain his father urged him to undertake the drudgery of a profession; the Abbé was a more agreeable monitor, and under his auspices the young man sought with eagerness the best Parisian society. At the suppers of the Prince de Conti he became acquainted with wits and poets, acquired the easy tone of familiar politeness, and distinguished himself by the delicacy of his flatteries, and the liveliness of his repartee. In 1713 he went to Holland as page to the French Ambassador, the Marquis de Châteauneuf. This place had been solicited by his father, in the hope of detaching him from dissipated habits. But little was gained by the step, for in a short time he was sent back to his family, in consequence of an intrigue with a Mademoiselle Du Noyer, whose mother, a Protestant refugee at the Hague, gained her living by scandal and libels, and on this occasion thought something might be got by complaining to the ambassador, and printing young Arouet's love-letters. He was, however, not easily discouraged. He endeavoured to interest the Jesuits in his affairs, by representing Mademoiselle Du Noyer as a ready convert, whom it would be Catholic charity to snatch from the influence of an apostate mother. This manoeuvre having failed, he sought a reconciliation with his father, who remained a long while implacable; but touched at last by his son's entreaties to be permitted to see him once more, on condition of leaving the country immediately afterwards for America, he consented to receive him into favour. Arouet again attempted legal studies, but soon abandoned them in disgust. The Regency had now commenced; and among the numerous satires directed against the memory of Louis XIV., one was attributed to him. The report caused him a year's imprisonment in the Bastille. Soon afterwards he changed the name of Arouet for that of Voltaire. "I have been unhappy," he said, "so long as I bore the first; let us see if the other will bring better fortune." It seemed indeed that it did

so; for in 1718 the tragedy of "Cedipe" was represented, and established the reputation of its author. It had been principally composed in the Bastille, where he also laid the foundation of his "Henriade," which occupied the time he could spare from amorous and political intrigue, until 1724. Desiring to publish it, he submitted the poem to some select friends, men of severe taste, who met at the house of the President de Maisons. They found so many faults, that the author threw the manuscript into the fire. The President Hénault rescued it with difficulty, and said, "Young man, your haste has cost me a pair of best lace ruffles; why should your poem be better than its hero, who was full of faults, yet none of us like him the worse?" Surreptitious copies spread rapidly, and gained for the author much both of celebrity and envy. But it displeased two powerful classes; the priests were apprehensive of its religious, the courtiers of its political, tendency: insomuch that the publication was prohibited by government, and the young king refused to accept the dedication. Soon after this Voltaire was sent again to the Bastille, in consequence of a quarrel with the Chevalier de Rohan; and on his liberation, he was banished to England. There he remained three years; perhaps the most important era of his life, for it gave an entire new direction to his lively mind. Hitherto a wit, and a writer of agreeable verse, he became in England a philosopher. Returning to France in 1726, he brought with him an admiration of our manners, and a knowledge of our best writers, which visibly influenced his own compositions and those of his contemporaries. He now published several poetical and dramatic pieces with variable success; but he was more than once forced to quit Paris by the clamour and persecution of his enemies. After the failure of one of his plays, Fontenelle and some other literary associates seriously advised him to abandon the drama, as less suited to his talent than the light style of fugitive poetry in which he had uniformly succeeded. He answered them by writing "Zaire," which was acted with great applause in 1732. He had already published his "History of Charles XII.;" that of Peter the Great was written much later in life. The "Lettres Philosophiques," secretly printed at Rouen, and rapidly circulating, increased his popularity and the zeal of his enemies. This work was burnt by the common hangman. About this time commenced that celebrated intimacy with Emilie, Marquise du Châtelet, which for nearly twenty years stimulated and guided his genius. Love made him a mathematician. In the studious leisure of Cirey, under the auspices of "la sublime Emilie," he plunged himself into the most abstract speculations, and acquired a new title to fame by publishing the "Elements of Newton," in 1738, and contending for a prize proposed by the Academy of Sciences. At the same time he produced in rapid succession "Alzire," "Mahomet," and "Merope." His fame was now become European. Frederic of Prussia, Stanislaus, and other sovereigns, honoured him with their, or were honoured by his, correspondence. But the perpetual intrigues of his enemies at home deprived him of repose, and even at Cirey he was not always free from troubles and altercations. Upon the death of Madame du Châtelet, in 1749, he accepted the often urged invitation of Frederic, and took up his residence at the Court of Berlin. But the friendship of the king and the philosopher was not of long duration. A violent quarrel with the geometrician, Maupertuis, who was also living under the protection of Frederic, ended, after some ineffectual attempts at accommodation, in Voltaire's departure from Frederic's society and dominions (1753). He had just published his "Siècle de Louis XIV.," which was shortly followed by the "Essai sur les Mœurs."

After a few more wanderings, for the versatility of his talent seemed to require a corresponding variety of abode, Voltaire finally fixed himself at Ferney, near Geneva, in the sixty-fifth year of his eventful life, and began to enjoy at leisure his vast reputation. From all parts of Europe strangers undertook pilgrimages to this philosophic shrine. Sovereigns

took pride in corresponding with the Patriarch, as he was called by the numerous sect of free-thinkers, and self-styled *philosophers*, who looked up to him as their teacher and leader. The Society of Philosophers at Paris, now employed in their great work, the "Encyclopædia," which, from the moment of its ill-judged prohibition by the government, had assumed the character of an anti-Christian manifesto, looked up to Voltaire as the acknowledged chief of their party. He furnished some of the most important articles in the work. His whole mind seemed now to be bent on one object, the subversion of the Christian religion. Innumerable miscellaneous compositions, different in form, and generally anonymous, indeed often disavowed, were marked by this pernicious tendency. "I am tired," he is reported to have said, "of hearing it repeated that twelve men were sufficient to found Christianity: I will show the world that *one* is sufficient to destroy it!" Half a century has elapsed, and the event has not justified the truth of this boast: he mistook his own strength, as many other unbelievers have done. These impious extravagances were not, however, the only occupation of the twenty years which intervened between Voltaire's establishment at Ferney and his death. In the defence of Sirven, Lally, Labarre, Calas, and others, who at several times were objects of unjust condemnation by the judicial tribunals, he exerted himself with a zeal as indefatigable as it was meritorious. Ferney, under his protection, grew to a considerable village, and the inhabitants learned to bless the liberalities of their patron. His mind continued to be embittered by literary quarrels, the most memorable being that with J. J. Rousseau, commemorated in his poem, entitled "Guerre Civile de Genève" (1768). He hated this unfortunate exile, as a rival, as an enthusiast, and as a friend, comparatively speaking, to Christianity. Nor were these his only disquietudes. The publication of the infamous poem of "La Pucelle," which he suffered in strict confidence to circulate among his intimate friends, and which was printed by the treachery of some of them, gave him much uneasiness. For its indecency and impiety he might not have cared: but all who had offended him, authors, courtiers, even the king and his mistress, were abused in it in the grossest manner, and Voltaire had no wish to provoke the arm of power. He had recourse to his usual process of disavowal, and as he could not deny the whole, he asserted that the offensive parts had been interpolated by his enemies. In other instances his zeal outran discretion, and affected his comforts by producing apprehension for his safety. Sometimes a panic terror of assassination took possession of him, and it needed all the gentleness and assiduities of his adopted daughter, Madame de Varicourt, to whom he was tenderly attached, to bring back his usual levity of mind. At length, in 1778, Voltaire, yielding to the entreaties of his favourite niece, Madame Denis, came to Paris, where at the theatre he was greeted by a numerous assemblage in a manner resembling the crowning of an Athenian dramatic poet, more than any modern exhibition of popular favour. Borne back to his hotel amidst the acclamations of thousands, the aged man said feebly, "You are suffocating me with roses." He did not indeed long survive this festival. Continued study, and the immoderate use of coffee, renewed a stranguary to which he had been subject, and he died May 30th, 1778. He was interred with the rites of Christian worship, a point concerning which he had shown some solicitude, in the Abbaye de Scellières. In 1791 his remains were removed by the Revolutionists, and deposited with great pomp in the Pantheon.

It is difficult, within our contracted limits, to give an accurate character of Voltaire. In versatility of powers, and in variety of knowledge, he stands unrivalled: but he might have earned a better and more lasting name, had he concentrated his talents and exertions on fewer subjects, and studied them more deeply. It has been truly and wittily observed that "he *half knew* everything, from the cedar of Lebanon to the hyssop on the wall; and he wrote of them all, and laughed at them all." Of the feeling of veneration, either for

God or man, he seems to have been incapable. He thought too highly of himself to look up to anything. Capricious, passionate, and generally selfish, he was yet accessible to sudden impulses of generosity. He was an acute rather than a subtle thinker. Perhaps in the whole compass of his philosophical works there is not to be found one original opinion, or entirely new argument; but no man ever was endowed with so happy a facility for illustrating the thoughts of others, and imparting a lively clearness to the most abstruse speculations. He brought philosophy from the closet into the drawing-room. Exceedingly skilled to detect and satirize the faults and follies of mankind, his love of ridicule was too strong for his love of truth. He saw the ludicrous side of opinions in a moment, and often unfortunately could see nothing else. His alchemy was directed towards transmuting the imperfect metals into dross. All enthusiasm, eagerness of belief, magnifying of probabilities through the medium of excited feeling, all that makes a sect as well in its author as its followers, these things were simply foolish in his estimation. It is impossible to gather from his works any connected system of philosophy: they are full of contradictions; but the pervading principle which gives them some form of coherence is a rancorous aversion to Christianity. As a Deist believing in a God, "récompensateur vengeur," but proscribing all established worship, Voltaire occupies a middle position between Rousseau, on the one hand, who, while he avowed scepticism as to the proofs, professed reverence for the characteristics of Revealed Religion, and Diderot, on the other, with his fanatical crew of Atheists, who laughed not without reason at their Patriarch of Ferney, for imagining that he, whose life had been spent in trying to unsettle the religious opinions of mankind, could fix the point at which unbelief should stop. The dramatic poems of Voltaire retain their place among the first in their language, but his other poetical works have lost much of the reputation they once enjoyed. He paints with fidelity and vividness the broad lineaments of passion, and excels in that light allusive style, which brings no image or sentiment into strong relief, and is therefore totally unlike the analytic and picturesque mode of delineation, to which in this country, and especially in this age, we are apt to limit the name and prerogatives of imagination. As a novelist, he has seldom been equalled in wit and profligacy. As an historian, he may be considered one of the first who authorized the modern philosophising manner, treating history rather as a reservoir of facts for the illustration of moral science, than as a department of descriptive art. He is often inaccurate, and seldom profound, but always lively and interesting. On the whole, however the general reputation of Voltaire may rise or fall with the fluctuations of public opinion, he must continue to deserve admiration as

"The wonder of a learned age; the line
Which none could pass; the wittiest, clearest pen;
The voice most echoed by consenting men;
The soul which answer'd best to all well said
By others, and which most requital made;"—CLEVELAND.



Engraved by J. Asheton.

HOGARTH.

*From the original Picture by Himself
in the National Gallery.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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HOGARTH II.

"I was born," says Hogarth, in his *Memoirs of himself*, "in the city of London, November 10th, 1697. My father's pen, like that of many authors, did not enable him to do more than put me in a way of shifting for myself. As I had naturally a good eye, and a fondness for drawing, shows of all sorts gave me uncommon pleasure when an infant; and mimicry, common to all children, was remarkable in me. An early access to a neighbouring painter drew my attention from play; and I was, at every possible opportunity, employed in making drawings. I picked up an acquaintance of the same turn, and soon learnt to draw the alphabet with great correctness. My exercises when at school were more remarkable for the ornaments which adorned them, than for the exercise itself. In the former I soon found that blockheads with better memories could much surpass me; but for the latter I was particularly distinguished."

To this account of Hogarth's childhood we have only to add, that his father, an enthusiastic and laborious scholar, who, like many of his craft, owed little to the favour of fortune, consulted the indications of talent as well as his means would allow, and bound his son apprentice to a silver-plate engraver. But Hogarth aspired after something higher than drawing ciphers and coats-of-arms; and before the expiration of his indentures he had made himself a good draughtsman, and obtained considerable knowledge of colouring. It was his ambition to become distinguished as an artist; and not content with being the mere copier of other men's productions, he sought to combine the functions of the painter with those of the engraver, and to gain the power of delineating his own ideas, and the fruits of his acute observation. He has himself explained the nature of his views in a passage which is worth attention:

"Many reasons led me to wish that I could find the shorter path,—fix forms and characters in my mind,—and instead of copying the lines, try to read the language, and, if possible, find the grammar of the art by bringing into one focus the various observations I had made, and then trying by my power on the canvass how far my plan enabled me to combine and apply them to practice. For this purpose I considered what various ways, and to what different purposes, the memory might be applied; and fell upon one most suitable to my situation and idle disposition; laying it down first as an axiom, that he who could by any means acquire and retain in his memory perfect ideas of the subjects he meant to draw, would have as clear a knowledge of the figure as a man who can write freely both of the twenty-five letters of the alphabet and their infinite combinations." Acting on these principles, he improved by constant exercise his natural powers of observation and recollection. In his rambles among the motley scenes of London, he was ever on the watch for striking features or incidents; and not trusting entirely to memory, he was accustomed, when any face struck him as peculiarly grotesque

or expressive, to sketch it on his thumb-nail, to be treasured up on paper at his return home.

For some time after the expiration of his apprenticeship, Hogarth continued to practise the trade to which he was bred; and his shop-bills, coats-of-arms, engravings upon tankards, etc., have been collected with an eagerness quite disproportionate to their value. Soon he procured employment in furnishing frontispieces and designs for the booksellers. The most remarkable of these are the plates to an edition of "*Hudibras*," published in 1726; but even these are of no distinguished merit. About 1728 he began to seek employment as a portrait painter. Most of his performances were small family pictures, containing several figures, which he calls "*Conversation Pieces*," from twelve to fifteen inches high. These for a time were very popular, and his practice was considerable, as his price was low. His life-size portraits are few; the most remarkable are that of Captain Coram in the Foundling Hospital, and that of Garrick as King Richard III. But his practice as a portrait painter was not lucrative, nor his popularity lasting. Although many of his likenesses were strong and characteristic, in the representation of beauty, elegance, and high-breeding, he was little skilled. The nature of the artist was as uncourtly as his pencil; he despised, or affected to despise, what is called embellishment, forgetting that every great painter of portraits has founded his success upon his power of giving to an object the most favourable representation of which it is susceptible. When Hogarth obtained employment and eminence of another sort, he abandoned portrait painting, with a growl at the jealousy of his professional brethren, and the vanity and blindness of the public.

March 23rd, 1729, Hogarth contracted a stolen marriage with the only daughter of the once fashionable painter, Sir James Thornhill. The father, for some time implacable, relented at last; and the reconciliation, it is said, was much forwarded by his admiration of the *Harlot's Progress*, a series of six prints, commenced in 1731, and published in 1734. The novelty as well as merit of this series of prints won for them extraordinary popularity; and their success encouraged Hogarth to undertake a similar history of the *Rake's Progress*, in eight prints, which appeared in 1735. The third, and perhaps the most popular, as it is the least objectionable of these pictorial novels, *Marriage à la mode*, was not engraved till 1745.

The merits of these prints were sufficiently intelligible to the public: their originality and boldness of design, the force and freedom of their execution, rough as it is, won for them an extensive popularity and a rapid and continued sale. The *Harlot's Progress* was the most eminently successful, from its novelty rather than from its superior excellence. Twelve hundred subscribers' names were entered for it; it was dramatized in several forms; and we may note, in illustration of the difference of past and present manners, that fan-mounts were engraved, containing miniature copies of the six plates. The merits of the pictures were less obvious to the few who could afford to spend large sums on works of art; and Hogarth, too proud to let them go for prices much below the value which he put upon them, waited for a long time, and waited in vain, for a purchaser. At last he determined to commit them to public sale; but instead of the common method of auction, he devised a new and complex plan, with the intention of excluding picture-dealers, and obliging men of rank and wealth, who wished to purchase, to judge and bid for themselves. The scheme failed, as might have been expected. Nineteen of Hogarth's best pictures, the *Harlot's Progress*, the *Rake's Progress*, the *Four Times of the Day*, and *Strolling Actresses dressing in a Barn*, produced only 427*l.* 7*s.*, not averaging 22*l.* 10*s.* each. The *Harlot's Progress* was purchased by Mr. Beckford, at the rate of fourteen guineas a picture; five of the series perished in the fire at Fonthill. The *Rake's Progress* averaged twenty-two guineas a picture; it

he passed into the possession of Sir John Soane, at the advanced price of five hundred and seventy guineas. The same eminent architect became the proprietor of the four pictures of an Election, for the sum of 1752*l*. Marriage Alamode was disposed of in a better way in 1750; and on the day of sale one bidder appeared, who became master of the six pictures, together with their frames, for 115*l*. 10*s*. Mr. Angerstein purchased them in 1797, for 135*l*., and they now form a striking feature in our National Gallery.

The number and variety of Hogarth's moral and satiric works preclude our naming any but the more remarkable. To those already mentioned we would add the March to Finchley, Southwark Fair, the Distressed Poet, the Enraged Musician, Modern Midnight Conversation, Gin Lane and Beer Street, the four prints of an Election, and two entitled *The Times*, which would hardly require notice, except for having produced a memorable quarrel between himself on one side, and Wilkes and Churchill on the other. The satire of the first, published in 1762, was directed, not against Wilkes himself, but his political friends, Pitt and Temple; nor is it so biting as to have required Wilkes, in defence of his party, to retaliate upon one with whom he had lived in familiar and friendly intercourse. He did so, however, in a number of the "*North Briton*," containing not only abuse of the artist, but unjust and injurious mention of his wife. Hogarth was deeply wounded by this attack, and he retorted by the well-known portrait—it ought not to be called a caricature—of Wilkes with the cap of liberty. "I wished," he says, "to return the compliment, and turn it to some advantage. The renowned patriot's portrait, drawn as like as I could, as to features, and marked with some indications of his mind, answered every purpose. A Brutus, a saviour of his country, with such an aspect, was so arrant a farce, that though it gave rise to much laughter in the lookers-on, it galled both him and his adherents. This was proved by the papers being crummed every day with invectives against the artist, till the town grew sick of thus seeing me always at full length. Churchill, Wilkes's teadearer, put the '*North Briton*' into verse in an '*Epistle to Hogarth*;' but as the abuse was precisely the same, except a little poetical heightening, it made no impression, but perhaps effaced or weakened the black strokes of the '*North Briton*.' However, having an old plate by me, with some parts ready sunk, as the back-ground and a dog, I began to consider how I could turn so much work laid aside to some account; and so patched up a print of Master Churchill in the character of a bear." The quarrel was unworthy of the talents either of the painter or poet. "Never," says Walpole, "did two angry men of their abilities throw dirt with less dexterity." It is the more to be regretted, because its effects, as he himself intimates, were injurious to Hogarth's declining health. The summer of 1764 he spent at Chiswick, and the free air and exercise worked a partial renovation of his strength. The amendment, however, was but temporary; and he died suddenly, October 26th, the day after his return to his London residence in Leicester Square.

If we have dwelt little upon Hogarth's merits in his peculiar style of art, it is still less necessary to say much concerning his historical pictures. Of their merits he himself formed a high and most exaggerated estimate, not hesitating to give out that nothing but envy and ignorance prevented his own pictures from commanding as much admiration, and as high prices, as the most esteemed productions of foreign masters. Posterity has confirmed the judgment of his contemporaries, and Hogarth's serious compositions are very generally forgotten. The only one which merits to be excepted from this observation is his *Sigmunda*, painted in 1759, in competition with the well-known and beautiful picture, ascribed by some to Correggio, by others to Furino. Our painter's vanity and plain dealing had raised up a host of enemies against him among painters, picture-dealers, and

connoisseurs; and all whose self-love he had wounded, or whose tricks he had denounced, eagerly seized this opportunity to vent their anger in retaliation. The picture is well known, both by engravings and by Walpole's severe criticism. We abstain from quoting it; we have passed lightly over a great artist's excellences, and it would be unfair to expatiate on his defects and errors. Besides this, Hogarth's chief historical works are the Pool of Bethesda and the Good Samaritan, executed in 1736 as a specimen of his powers, and presented to St. Bartholomew's Hospital; Paul before Felix, painted for the Hall of Lincoln's Inn, in 1749; and Moses brought before Pharaoh's daughter, painted in 1752, and presented to the Foundling Hospital.

Hogarth was not a mere painter: he used the pen as well as the pencil, and aspired to teach as well as to exercise his art. He has left a memoir of his own life, which contains some curious and interesting and instructive matter concerning his own modes and motives of thought and action. He wrote verses occasionally in a rough and familiar style, but not without some sparkles of his humorous turn. But his most remarkable performance is the "Analysis of Beauty," composed with the ambitious view of fixing the principles of taste, and laying down unerring directions for the student of art. Its leading principle is, that the serpentine line is the foundation of all that is beautiful, whether in nature or art. To the universality of this assertion we should be inclined to demur; Nature works by contrasts, and loves to unite the abrupt and angular with the flowing and graceful, in one harmonious whole. The work, however, unquestionably contains much that was original and valuable. But when it was found that Hogarth, a man unpolished in conversation, not regularly trained either to the use of the pen or the pencil, and, above all, a profound despiser of academics, of portrait painters, and of almost all things conventionally admired, had written a book professing to teach the principles of art, the storm of criticism which fell upon him was hot and furious. It was discovered that Hogarth was not the author of the book, that the principle was false and ridiculous, and that everybody had been in possession of it long before. The last objection, certainly, is so far true, that every one instinctively must feel a line of easy curvature to be more graceful than one of abrupt and angular flexure. But the merit of first enunciating this as a rule of art belongs to Hogarth; and it is recorded to have been the opinion of West, uttered after the author's death, that the "Analysis" is a work of the highest value to the student of art, and that, examined after personal enmity and prejudice were laid to sleep, it would be more and more read, studied, and understood. We doubt whether this judgment of the President is altogether sanctioned by the practice of the present day; but time, without altogether establishing the author's theory, has at least laid asleep the malicious whispers which denied to Hogarth the merit of it, whatever that may be.

In the executive part of his art, either as painter or engraver, Hogarth did not attain to first-rate excellence. His engravings are spirited, but rough; but they have the peculiar merit (one far above mechanical delicacy and correctness of execution) of representing accurately, by a few bold touches, the varied incidents and expression which he was so acute and diligent in observing. A faithful copier, his works are invaluable as records of the costume and spirit of the time: and they preserve a number of minute illustrative circumstances, which his biographers and annotators have laboured to explain, with the precision used by critics in commenting upon Aristophanes. Wit and humour are abundant in all of them, even in accessories apparently insignificant; and they require to be studied before half the matter condensed in them can be perceived and apprehended. "It is worthy of observation," says Mr. Lamb, "that Hogarth has seldom drawn a mean or insignificant countenance." This is so far true, that there are few of his faces

which do not contribute to the general effect. Mean and insignificant in the common sense of the words they often are, and the fastidious observer will find much to overcome in the general want of pleasing objects in his compositions. But the vacancy or expression, the coarseness or refinement of the countenance, are alike subservient to convey a meaning or a moral; and in this sense it may justly be said, that few of Hogarth's faces are insignificant. Through the more important of his works a depth and unity of purpose prevails, which sometimes rises into high tragic effect, the more striking from the total absence of conventional objects of dignity, as in the two last plates of the *Rake's Progress*. *Gin Lane* has been included by Mr. Lamb in the same praise, and its power cannot be denied; but it contains too much that is purely disgusting, mixed with much that is in the nature of caricature, to be a general favourite.

The nationality of Hogarth's prints has given to them a more lasting and extensive popularity than any class of engravings has ever enjoyed. Not to mention the large impressions from the original plates, which were touched and retouched again and again, they have been frequently engraved on a smaller scale, accompanied with an historical and descriptive text; and there is scarcely a library of any pretensions which has not a "*Hogarth Illustrated*," in some shape or other, upon its shelves. Of these works, the first was Dr. Truster's "*Hogarth Moralised*," republished lately in a very elegant shape: the most complete is the quarto edition of Hogarth's works, by Nichols and Stevens. There is a long and valuable memoir of the artist in Rees' "*Cyclopædia*," by Mr. Phillips, R.A., and an extended life by Allan Cunningham in the "*Family Library*." The works of Walpole, Gilpin, Hazlitt, and others, will furnish much of acute criticism; and we especially recommend the perusal of an Essay by Charles Lamb, on the "*Genius and Character of Hogarth*," published originally in the "*Reflector*," No. 3. It is chiefly occupied by a minute criticism upon the *Rake's Progress*; and though, in our opinion, somewhat partial and excessive in praise, is admirably calculated to show the reader in what spirit the moral works of Hogarth should be studied.

WESLEY.

SAMUEL WESLEY, whose mother was a niece of Thomas Fuller, the church historian, was in his earliest years thrown by family circumstances among the party of the Dissenters; but he abandoned them in disgust, and entered at Exeter College, Oxford, in 1684. He afterwards obtained the livings of Epworth and Wroote, in Lincolnshire; and at the former of those places, June 17, 1703, was born his second son John. Six years afterwards, the house was set on fire by some refractory parishioners, and the boy was forgotten in the first confusion. He was presently discovered at a window, and by great exertion rescued at the very moment which promised to be his last. John Wesley saw the hand of Providence in this preservation, and made it in after life a subject of reflection and gratitude.

At the age of seventeen he was removed from the Charterhouse School, where he had made some proficiency, to Christ Church, Oxford; and the reputation by which he was then distinguished was that of a skilful logician and acute disputant. He was destined for the Church; and when the time for ordination arrived, after some faint scruples which he professed respecting the damnable clauses of the Athanasian Creed and the supposed Calvinistic tendency discoverable in the Articles had been removed, he entered into orders; and, as the book which had especially excited him on the most serious meditation to undertake that office was Jeremy Taylor's "Rules of Holy Living and Dying," so was it with the deepest earnestness that his resolution was taken, and with a fixed determination to dedicate his life and his death, his whole thoughts, feelings, and energies, to the service of God. Accordingly, in the selection of his acquaintance, he avoided all who did not embrace his principles; and, having now obtained a fellowship at Lincoln College, he had the means of assembling round him a little society of religious friends or disciples, over whom his superior talents and piety gave him a natural influence. These, through their strict and methodical manner of living, acquired from their fellow-students the appellation of Methodists,—a name derived from the schools of ancient science, and thus destined, through its capricious application by a few thoughtless boys, to designate a large and vital portion of the Christian world.

About this time Wesley entered upon his parochial duties as his father's curate at Epworth,* and presently afterwards, on the approaching death of that respectable person, he was strongly urged by his family to obtain, as he probably might have done, the next presentation for himself. Had he yielded to their solicitations, he might have passed his days in humble and peaceful obscurity; but his mind was too large for the limits of a country parish, and he already felt that he was intended to serve his Maker

* It was, strictly speaking, during this his absence from Oxford that his little society then (of which the leading member was his younger brother Charles) acquired the name of Methodist.



Engraved by J. Gresham

WESLEY.

*From a Bust engraved by J. Gresham, after
a Miniature Painted by J. C. Parry.*

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in a larger field. So, evading the arguments and withstanding the entreaties of his friends, he went back to reside for a while upon his fellowship at Oxford.

In the year 1735 he engaged in the more public exercise of the ministry in the character of a missionary. He set sail for the new colony of Georgia, in America; he had the countenance of the civil authorities, and the object which he principally professed was the conversion of the Indians. His habits at this period were deeply tinged with asceticism. In his extreme self-denial and mortification, in respect to diet, clothing, and the ordinary comforts of life, he affected a more than monastic austerity, and realized the tales of eremitical fanaticism. He even declaimed against the study of classical authors, and discouraged, as sinful, any application to profane literature. And the extravagance of his zeal took a direction, such indeed as might be expected from his birth and education, but ill adapted to recommend him to the affections of the colonists. He adhered, with the obstinacy of a bigot, to the rubric of the Church; he refused to administer baptism except by immersion; he withheld the communion from a pious Dissenter, unless he should first consent to be rebaptized; he declined to perform the burial service over another; and, while he was exciting much enmity by this excessive strictness, he formed an indiscreet, though innocent, connection with a young woman named Sophia Auston, which led him into difficulty, and occasioned, after some ludicrous and some very serious scenes, his sudden and not very creditable departure from America.

He remained there a year and nine months without making, so far as we learn, a single attempt to introduce Christianity among the Indians. He alleged that the Indians had expressed no wish for conversion; and if his conscience was indeed thus easily satisfied, he was yet very far removed from Christian perfection. Thus much indeed he certainly appears to have learned from this first experiment on his own powers, that he was not yet qualified for the office of missionary; for he felt that he, who would have converted others, was not yet converted himself.

Wesley had sailed to America in the society of some Moravian missionaries, whose exalted piety had wrought deeply on his feelings, and given them some influence over his conduct. On his return to England, while he was already impressed with some sense of his own unworthiness, he became closely connected with Peter Boehler, a man of talents and authority, and a Moravian. Through his instructions Wesley became thoroughly convinced of his own unbelief, and began to pray, with all the ardour of his enthusiastic soul, for an instantaneous conversion. It was not long before he believed that this blessing was vouchsafed to him. On the evening of the 24th of May, 1738, as one of a society in Aldersgate-street was reading in his presence Luther's "Preface to the Epistle to the Romans,"—"About a quarter before nine," says Wesley, "while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." Howbeit, when he returned home, he had still some more struggles with the evil one, and was again buffeted by temptations; but he was now triumphant through earnest prayer. "And herein," he adds, "I found the difference between this and my former state chiefly to consist. I was striving, yea fighting, with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered; now I am always conqueror." This is justly considered as a remarkable day in the history of Methodism; and Wesley himself attached so much importance to the change that had been wrought in him, that he scrupled not to proclaim, to the great scandal of some of his unregenerate friends, that he had never been a Christian until then.

His first act after his conversion was to set out on a visit to the celebrated Moravian colony, established under the patronage of Count Zinzendorf, at Herrnhut in Lusatia. There he employed a fortnight in examining the doctrines and discipline of that sect, and then returned, as he went, on foot. "I would gladly have spent my life here; but my Master calling me to labour in another part of the vineyard, I was constrained to take my leave of this happy place." Yet he perceived clearly enough the imperfections in their method; and his intercourse with their noble patron was not such as to flatter the ambition, or even the independence, of his character. But he had acquired a knowledge of their system, and was thus qualified to apply to his own purposes any part of it which might hereafter serve them.

Wesley returned from his visit to Germany burning with religious enthusiasm, and presently entered into the path which Whitefield, his friend and disciple, had opened for him. The latter, who was a few years younger than Wesley, and like him educated at Oxford, and in orders, had begun a short time before to address the people in the open air, at Kingswood, near Bristol. Wesley, after some little hesitation, proceeding from his respect for ecclesiastical practice and discipline, followed his example, and commenced his field-preaching in the same place. Here was the first indication of any approach to a separation from the Church, and thus in fact were laid the foundations of the sect of Methodists; yet such was not the design, perhaps, of either of its founders,—certainly not of Wesley. His scheme, if indeed he had then proposed to himself any fixed scheme, was rather to awaken the spirit of religion slumbering within the Church; to revive the dying embers of vital Christianity; to infuse into the languid system new life and energy; to place before the eyes of the people the essentials of their faith, and to rouse their religious instructors to a proper view of their profession and sense of their duty. It was rather an order than a sect that he designed to found; an order subsidiary to the Church, in rivalry indeed with the ancient branches of the Establishment, but filled with no hostile spirit, and having no final object but its regeneration. Such as were the Mendicants in respect to the Roman Church; severe in their reproaches against the indolence and degeneracy of the clergy, whether regular or secular; severe in their own professions, and for a season in their piety and practice too; making their earnest appeals to the lower classes, and turning their influence with them to their own aggrandizement: yet so far removed from schism, so far from harbouring any ill designs against the papacy, as to be the warmest zealots of the Vatican, and the most faithful ministers of all its projects:—such (so far as the change in civil and ecclesiastical principles would permit) the disciples of Wesley were probably designed to have become, in respect to the English Church, by the original intention of their master. At any rate, it was certain that the emulation, which he could not fail to rouse, would in the end be serviceable to the interests of true religion; and it is very possible that, in the depth of his enthusiasm, he held every other consideration to be entirely subordinate to this.

The first effects of his public preaching have not been surpassed by anything that we read in the history of fanaticism. On one occasion, as he was inculcating the doctrine of universal redemption, "immediately one, and another, and another, sank to the earth; they dropped down on every side as thunderstruck." Sometimes, as he began to preach, numbers of his believers fell into violent fits and lay struggling in convulsions around him. At other times his voice was lost amidst the groans and cries of his distracted hearers. Wesley encouraged the storm which he had raised; he shared the fanaticism which he imparted; and in these deplorable spectacles of human imbecility he saw nothing but the hand of God confirming by miraculous interposition the holiness of his mission.

But however elated the preacher might be by these spiritual triumphs, however

confident in the immediate aid and favour of God, he did not neglect such human means as occurred to him for securing and advancing his conquests. At a very early period he divided his followers at Bristol into male and female *bands*, for purposes of mutual confession and prayer, in imitation of one part of the Moravian discipline. The establishment of love-feasts was equally early. Presently Friday was set apart by him for prayer and fasting; and a house was erected (likewise at Bristol) for the meeting of his disciples. Things were already advancing towards schism. The directors of the church discouraged the extravagance of the teacher, and pitied the madness of the people. Many clergymen, with praiseworthy discretion, refused their pulpits to men who might turn them to such strange purposes. And this gave a pretext to Wesley for seeking means of instructing the people independent of the Church.

In the mean time he discovered that there were differences between himself and those with whom he had hitherto been most closely connected—differences the more difficult to reconcile, because they concerned points of doctrine—the one with the Moravians, the other with Whitefield and his followers. For the arrangement of the former, Count Zinzendorf came in person to England, and had some conferences with Wesley—but he no longer found in him a timid disciple, or obsequious admirer. Wesley defended fearlessly the opinions which he professed, concerning Christian perfection and the means of grace; and as no concession was possible on the other side, the controversy ended in an entire and final breach between him and the Moravians. The dispute with Whitefield, occasioned by the predestinarian doctrines now nakedly advanced by him, was conducted with considerable bitterness, and came to a similar termination. Not that the separation was in this case so complete as to preclude a temporary reconciliation, which was effected some years afterwards; but the difference was clearly proved to be real and irreconcilable; and the permanent division of Methodism may in fact be dated from the year 1740.

From this time Wesley, having shaken off two connexions which had embarrassed more than they had strengthened him, became the sole head and mover of a considerable religious party: and he immediately applied his talents to give it organization and perpetuity. He divided his followers into *classes*, each under the direction of a leader. He caused pecuniary contributions to be collected from the individuals composing those classes, so as to establish a permanent fund for the support of his society, bearing an exact proportion to the number of its members. He appointed itinerant preachers, and instructed them to preach in the open air, under the plea that they were excluded from the pulpits of the Church. And lastly and reluctantly,—for he still retained much affection for that Church, and could not be blind to the consequences of the measure,—he committed the office of preaching to laymen. In the first instance, indeed, he conceded to them no more than the privilege of expounding the Gospel; but, seeing how soon they deviated from exposition into preaching, he thought it wiser at once to acknowledge the latter as a part of his system, and thus acquire the power of preventing, as far as might be, its abuse. These men were, for the most part, humbly born and ill educated. But their zeal supplied, in popular estimation, the place of learning; and their habits of poverty enabled them to endure the privations incident to the missionary of a new sect. Thus were their labours attended with great success; and this was essentially promoted by a very sage provision of Wesley, that no confession of faith should be required on admission into his community. The door was thus open to all mankind. The new member was never called upon to secede from the body to which he had previously belonged. He might bear what denunciation he chose among the visible members of Christ's Church, so long as he renounced his vices and his pleasures, and engaged with a regenerate heart in the work of his salvation.

At this time (about 1712) Wesley and his disciples attained that degree of importance, which qualified them to become objects of persecution. It was among the lower classes that they had thrown the torch of fanaticism, and it was from the same that the outrages which now assailed them proceeded. On two or three occasions the person of the master himself was in some danger from popular fury; and it may perhaps have been preserved by his singular presence of mind, and the awe which he knew how to inspire into his fellow-creatures. But these violent eruptions of indignation, as they were founded on no semblance of reason, and opposed by the civil authorities, were partial and of short duration; and as the rumours of them were much exaggerated at the time, their influence, as far as they had any, was probably favourable to the progress of Methodism. Some calumnies that were raised against Wesley from more respectable quarters, touching his tendency to papacy and his disaffection to the reigning dynasty, arising from entire misunderstanding or pure malevolence, were immediately repelled, and speedily silenced and forgotten.

In the year 1741 Wesley invited his brother Charles, four other clergymen who co-operated with him, and four of his lay-preachers, to a *Conference*: this was the origin of the assembly or council, which was afterwards held annually, and became the governing body, for the regulation of the general affairs of the society. Four years subsequently, a school was opened at Kingswood, for the education chiefly of the sons of the preachers. In the extreme severity of some of the rules which he imposed on this establishment, Wesley seems to have been guided by an ambitious design to set apart his own people from the rest of the community, rather than by the common principles of education, or the common feelings of nature. And so jealous was he of any other influence being exerted on his children, that they were not allowed to be absent from the school, not even for a day, from their first admission till their final removal from it. Notwithstanding however the peculiarity and, as he thought, the purity of his system, he met with many difficulties and reverses, in his first attempts to place it on a permanent foundation.

We may pass over the circumstances of his unfortunate marriage, which ended, after a few months of discord and vexation, in a hasty but final separation. His wife, after proving herself his foulest slanderer and bitterest enemy, presently deserted him. “Non enim reliqui (says Wesley)—non dimisi—non revocabo.” “I have not left her—I have not put her away—I will not recall her.” The same calmness of temper and perfect self-possession, which so remarkably distinguished him in his public proceedings, seem not to have abandoned him even in the more pressing severity of his domestic trials.

Neither have we space to notice the controversies which he carried on with two of the most eminent divines of his time, Bishops Lavington and Warburton; since Wesley, though engaged in dispute with the prelates of the Church, and very frequent and bitter in the reproaches which he cast against its ministers, still adhered to its communion, and had yet committed no act declaratory of absolute independence. But later in life he advanced farther towards schism. First of all, as he did not assume for his lay-preachers the power of administering the sacrament, he caused several to be ordained by one Erasmus, a Greek Bishop of Arcadia—thus evading the spiritual authority, which he could not contest, and which he did not yet venture to dispense with. But this was a feeble resource, unworthy of his courage, and unavailing to his purposes. A stronger measure followed. His disciples were very numerous in America, and it was desirable to send out to them a head, invested with the highest spiritual authority. Dr. Coke, an “evangelical” clergyman, was selected for that office, and Wesley took upon himself to invest him with the requisite dignity. These letters of ordination are dated September 2nd, 1784, and announce, in substance, that Wesley thought himself providentially called, at that time, to set apart some persons

for the work of the ministry in America; and therefore, under the protection of Almighty God, and with a single eye to his glory, had that day set apart, as a superintendent, by the imposition of his hands and prayer, Thomas Coke, a doctor of civil law, and a presbyter of the Church of England.

In this affair, it was weak in Wesley to plead (as he did) a seasonable conviction, that in the true primitive Church the order of bishop and presbyter were one and the same; for if Wesley exercised as presbyter episcopal authority, so, under the same plea, might Dr. Coke have exercised it, without any imposition of Wesley's hands. This was a shallow pretence, which could scarcely have deceived himself. The fact was, that Wesley, now acting as the sole head of a separate religious party, assumed the prerogatives of the highest ecclesiastical dignity; and resolved that all the privileges of his ministers should emanate from himself. This is properly considered as a second important epoch in the history of Methodism.

Wesley was then eighty-one years old, and he lived for seven years longer, in the perfect enjoyment of his health and exercise of his faculties, almost to the very end. He died March 2nd, 1791, leaving no property, except the copyright and current editions of his works, which he bequeathed for the use of the Connexion. The whole number of his followers, at the time of his decease, is stated at about 135,000, of whom more than 57,600 were Americans. In the United Kingdoms, his principal success had been in some of the large towns in England and in Ireland. But he complains of the coldness with which his preaching was, for the most part, received by the agricultural classes generally, and by the entire Scotch nation—facts which may, however, be accounted for, without supposing any religious obduracy either in the one or the other.

Thus did Wesley live to fix and consolidate, by the calmer deliberation of his later years, the effects, which might otherwise have been transient, of his early enthusiasm. It required many talents, as well as many virtues, to accomplish this—and Wesley was abundantly endowed with both. The natural ardour and eagerness of his character was moderated by great sagacity and calm judgment, a conciliating and forgiving temper. If he loved power, he did not covet money; but bestowed all that he had upon the poor. Doubtless his original object was simply to awaken the dormant spirit of vital Christianity; and if spiritual ambition, fomented by the general discouragement which he received from the clergy, seduced him too readily—though reluctantly and in opposition to his own professions, and even to his own intentions—into what did in fact amount to schism; yet the breach is not even now irreparable, if only his better spirit shall preside in the councils of his disciples, and he met with a kindred feeling of religious moderation by the directors of the Established Church.

MANSFIELD.

THE first Earl of Mansfield was a younger son of a noble house in Scotland, which he raised to a higher rank by his own brilliant talents and successful industry.

William Murray was the eleventh child of David, Viscount Stormont, and was born at Perth, March 2nd, 1704. He received his education at Westminster School and Christchurch College, Oxford, where he gained distinction by the elegance of his scholarship. He took his degree of M.A. in June, 1730, and was called to the bar in the Michaelmas term following; the interval he employed in travelling in France and Italy. At an early age he gained the friendship of Pope, who, in several passages, has borne testimony to the grace, eloquence, rising fame, and attractive social accomplishments of the young lawyer. In 1737, in consequence of the sudden illness of his leader, who was seized with a fit in court, Mr. Murray had to undertake, at an hour's notice, the duty of senior counsel, in the cause of *Cibber v. Sloper*. From his success on this occasion he was wont to date the origin of his fortune. "Business," he said, "poured in upon me on all sides; and from a few hundred pounds a year, I fortunately found myself, in every subsequent year, in possession of thousands." In the same year he was retained by the corporation of Edinburgh in the memorable transactions which arose out of the Porteous riot; and his exertions to preserve their privileges were subsequently acknowledged by the gift of the freedom of the city in a gold box. November 20th, 1738, Mr. Murray was married to Lady Elizabeth Finch, daughter of the Earl of Winchelsea, a lady who, in addition to rank and fortune, possessed those more valuable qualities which rendered their married life, through near half a century, one of harmony and domestic happiness.

Mr. Murray was appointed Solicitor-General in 1742, and took his seat in Parliament for the first time, as member for Boroughbridge. For many years, during which he held office under the Pelham administration, he was recognised in the House of Commons as one of the ablest supporters of government; and he was frequently opposed, in the outset of his career, to Mr. Pitt, who, after the elevation of both to the upper house, bore this high testimony, among others, to Murray's weight as a speaker: "No man is better acquainted with his abilities and learning, nor has a greater respect for them, than I have. I have had the pleasure of sitting with him in the other house, and always listened to him with attention. I have not lost a word of what he said; nor did I ever." In his official station, he necessarily took a prominent part in the prosecution of the rebel lords, especially at the trial of Lord Lovat, in 1747; and his eloquence was set off by his fairness towards the prisoner, whose concern in the rebellion was indeed too evident to admit of hesitation on the part of his judges. We may follow up the history of his legal advancement by briefly stating that, in 1754 he was appointed Attorney-General; and, in 1756, Chief Justice of the King's Bench; and, at the same time, raised



Engraved by W. H. R.

LORD MANSFIELD.

*From the original Picture by Sir Joshua Reynolds,
in the Possession of Lord Mansfield.*

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to the peerage, by the title of Baron Mansfield. It is said that the Duke of Newcastle was extremely unwilling to consent to the removal of his most powerful supporter from the Commons, but was forced to comply by the threat that, if he refused, Murray would no longer act as Attorney-General.

Lord Mansfield's private life appears for the most part to have been passed in tranquil prosperity, which afforded no incidents for the biographer to dwell on; at least the published records of him are nearly confined to his exertions as an advocate, his speeches in Parliament, and reports on the important cases which he adjudicated. It will be sufficient here to mention those events by which Lord Mansfield is connected with the public history of England, and to make a few general observations on his character as a lawyer and a judge.

In 1763, the legality of what were called general warrants, not directed against persons by name specifically, but generally against any person or persons supposed to be guilty of a certain act, was mooted, in consequence of a Secretary of State's warrant to apprehend the "authors, printers, and publishers" of the celebrated No. 45 of the "North Briton." Wilkes, being apprehended by virtue of this warrant, was discharged by Pratt, afterwards Lord Camden, Chief Justice of the Common Pleas, when brought up before that Court by writ of *habeas corpus*. The question came before Lord Mansfield in a different form. An action of trespass was brought in the court of Common Pleas against the messengers who executed the warrant, and a verdict was given for the plaintiff. A bill of exceptions against Chief Justice Pratt's directions to the jury was tendered, in pursuance of which the question was again argued before Lord Mansfield, who coincided with his brother chief in holding the instrument illegal under which the defendants had acted. Since this decision, general warrants have been disused.

In 1768, Wilkes, then at the height of his popularity, returned to England, and applied for a reversal of his outlawry. The excitement of his partisans broke out both in riots and in indecent attempts to intimidate the judges before whom the point was to be argued. Lord Mansfield pronounced for the reversal, upon the ground of a technical informality, which the Court held fatal to the process; but in his elaborate judgment he took care strongly to censure the seditious efforts which had been made to influence the Court, and to impress on his auditors that the apparently trifling objection on which the judgment turned was fatal in law, and could not have been passed over in any other case. This speech has been much admired; nor is it easy to overrate its beauties as a composition; it lies open, however, to the objection of being too rhetorical. After overruling the objections made by the defendant's counsel, it rises into eloquent declamation against the attacks of the press and the throats of the mob; and, at the moment when all seems ripe for a contrary decision, proceeds to grant the thing so loudly clamoured for. He may safely condemn danger who does not expose himself to it; and it would on this occasion have been more dignified to make less parade of independence.

Lord Mansfield's view of the law of libel exposed him to much obloquy. He was a resolute assertor of the doctrine that jurors were to judge of the fact only, not of the law, or rather of the question, libel or no libel. A prerogative lawyer on the bench, he was a supporter of Tory principles in parliament. He strenuously maintained the right of the British legislature to tax America, and was the advocate, though he probably would not have been the adviser, of those measures which led to the American revolution; for the temper of his mind seems to have been cautious and somewhat timid, and his political conduct was swayed by an habitual moderation, which sometimes prevented his accession to the more violent measures of his party. His course was consistent with what we may suppose to have been his early prejudices, for he came of a Jacobite family; and it was

made a matter of accusation against him, while Attorney-General (most unfairly revived by Junius), that, as a schoolboy, he had been known to drink Jacobite toasts. The charge, if true, was too trivial to merit further notice than George II. bestowed upon it: "Whatever they were while they were Westminster boys, they are now my very good friends." At the same time he was a steady advocate of religious toleration, both on the bench and in the House of Lords. This he showed in 1768, on occasion of the prosecution of a Roman Catholic priest by a common informer, in his strict dealing with the penal laws enacted against that class of men; and in assigning his reasons for admitting a Quaker's evidence on affirmation in certain cases. And the Dissenters in general, and especially of the city of London, were much indebted to his support in the House of Lords, in 1767, for the abolition of that mean and oppressive custom by which they were fined for refusing to serve the office of sheriff, being at the same time subject to legal penalties if they accepted it. Lord Mansfield's exposition of the iniquity of this practice was unsparing and conclusive.

The unprecedentedly-long period during which Lord Mansfield presided in the King's Bench is one of considerable importance in the history of British jurisprudence; indeed, the multiplicity of his decisions during a period of thirty-four years, could not fail materially to affect the law relating both to commercial and other property, especially in a country so rapidly increasing in wealth, and in which new cases were continually arising out of the ever-changing state of society. By a large body of his admirers, a class including the majority of the nation, he was regarded with almost unlimited admiration; but several of his important judgments have since been overruled; and we probably shall not err in stating it as the general opinion of well-informed persons in the present day, that, incontinent and virulent as is Junius's attack on him as a judge, there is a solid foundation for the charge that he was more prone to enlarge the power of the crown than to protect the liberty of the subject, and more willingly referred to the Roman law and the law of nations than to Magna Charta and the Bill of Rights. But the charge of introducing equitable doctrines into the common law must be received with much more caution. He may have gone too far in his favourite scheme of introducing more enlarged and liberal views than had prevailed before his time; he may have neglected former authorities, and introduced too great laxity in the interpretation of the law; but, dangerous as such licence is, lest, in the uncertainty of law, a greater evil be incurred than by the occasional commission of an essential injustice, yet we must look with complacency on that alleged tendency to relax the strict rigour of law in favour of substantial justice, which seems to have consisted chiefly in a disposition to admit evidence when mere technical disqualification, and not essential unfitness, was urged against it; and rather to let right prevail than give the victory to wrong by rigid adherence to the technicalities of the law. His feelings may be illustrated by a playful saying of his own to Garrick: "A judge on the bench is now and then in your whimsical situation between Tragedy and Comedy; mediation drawing one way, and a long string of precedents the other." It is certain that to him we owe all that our mercantile law has of system, and of consistency with the principles which govern the practice of other nations. It is no less true that the remedies generally afforded by our courts of law have become much more beneficial, since he enlarged and moulded actions originally of an equitable nature to suit cases to which proceeding in equity actions are very ill adapted. Nor is it too much to assert that under him the science of law assumed the form of a liberal study.

It is hardly necessary to reply to the graver charges of moral guilt adduced by the able and unscrupulous author to whom we have referred. The spirit in which they are conceived may be estimated from the unmeasured vituperation of the Scotch in general,

which forms the opening of the forty-first letter of Junius, addressed to Lord Mansfield. His lordship's knowledge of English law has been impugned; his innovations upon its doctrines have been censured; his application and extension of its principles have been questioned; and his constitutional doctrines have been often and justly condemned; but we do not believe that his honesty has been seriously doubted, since the violence of party animosity has ceased to inflame men's passions and pervert their judgment.

Our knowledge of Lord Mansfield's private history is very limited. His life, however, seems to have been spent in happiness and tranquillity, until the riots of 1780, in which his house, with its contents, was destroyed. Besides a valuable property in books, pictures, and furniture, he sustained that loss which, to a literary man, is irreparable,—the collected manuscripts of a laborious life. He bore this heavy calamity with honourable fortitude, and declined to accept of pecuniary compensation. To the application of Government he returned this answer: "I think it does not become me to claim or expect reparation from the state. I have made up my mind to my misfortune as I ought, with this consolation, that it came from those whose object manifestly was general confusion and destruction at home, in addition to a dangerous and complicated war abroad. If I should lay before you any account or computation of the pecuniary damage I have sustained, it might seem a claim or expectation of being indemnified." Shortly afterwards he appeared in the House of Lords, to justify the strong measures by which the riots had been quelled. "It was wonderful," says Bishop Newton, in his "Life and Anecdotes," "after such a shock as he had received, that he could so soon summon his faculties as to make one of the finest and ablest speeches that ever was heard in Parliament, to justify the legality of the late proceedings on the part of Government, to demonstrate that no royal prerogative had been exerted, no martial law had been exercised, nothing had been done but what every man, civil or military, had a right to do in the like cases. 'I speak not from books,' he said, 'for books I have none;' having been all consumed in the fire. The effects of his speech were the admiration and conviction of all who heard him, and put an end to the debate without division. Lord Mansfield never appeared greater in any action of his life." No particular cause connected with the frenzy of the time can be assigned for this attack on the Chief Justice: he had not been active in supporting the measures for the relief of the Catholics, which produced this remarkable ebullition of folly and wickedness. But when once riot is afoot, the causes which have first stirred up men's minds are readily forgotten; and the violence of party abuse with which Lord Mansfield had been assailed, and the unpopularity of the Government, in which he was supposed to exercise a principal, though secret influence, are sufficient to account for this calamity.

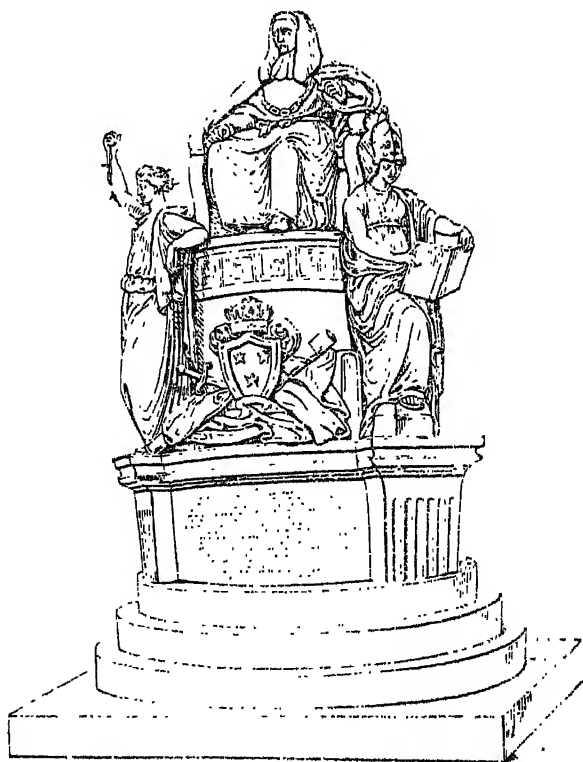
In 1776, Lord Mansfield, at his own request, was raised to the dignity of an earl. He had no children, and his object was to raise the rank of his paternal family in the person of his nephew, Lord Stormont, to whom the succession was secured. In 1781 he was compelled to absent himself from his judicial duties for a season, and spent some time, with considerable benefit to his health, at Tunbridge Wells. He returned to his judicial employment, and continued to exercise it with unclouded intellect, being only prevented by bodily infirmity from attending the court during the last year and a half that he held the office. In 1788 he resigned it, at the advanced age of eighty-four, having presided in the court of King's Bench for the unprecedented period of thirty-two years, and being still in possession of a share of health and power of enjoyment which seldom fall to the lot of so advanced an age. He retained the perfect possession of his faculties until within a week of his death, which took place March 18th, 1794, in the ninetyeth year of his age.

In the case of this, as of many other eminent men, we may regret that so few particulars of their every-day manners have been preserved. In the relations of private life his conduct

was exemplary; and the amenity of his manners, the playfulness of his wit, and his admirable qualifications as a companion, secured the affection of those who enjoyed his society. His talents as a speaker were set off by a graceful and attractive person, and a remarkably harmonious voice; qualifications greatly conducing to good delivery, which it is said he was in the habit of improving in youth, by sedulous cultivation under the direction of Pope.

A gentleman (Mr. Baillie), who had been deeply indebted to Lord Mansfield's professional abilities, bequeathed 1500*l.* to erect a monument to his memory. The commission was entrusted to worthy hands, for it was given to Flaxman. A sketch of his work is given below.

The "Life of the Earl of Mansfield," by Mr. Halliday, is the only biographical account of this eminent lawyer which we know to exist. It is too manifestly panegyrical, and, as has been intimated, contains a very meagre account of the private history of its noble subject. It is mainly occupied by reports of Lord Mansfield's speeches and judgments, and must therefore be chiefly acceptable to legal readers.



[Monument of Lord Mansfield in Westminster Abbey.]



Engraved by J. Raphael.

DOLLOND

*Optician, original Inventor
of the Achromatic Telescope*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge

Published by W. S. Orr & Co. London.

DOLLOND.

THE parents of this eminent discoverer in optics, to whom we are chiefly indebted for the high perfection of our telescopes, were French Protestants, resident in Normandy, whence they were driven by the revocation of the edict of Nantes, in 1685. With many others of their class, they took up their residence in Spitalfields, where John Dollond, the subject of this memoir,* was born, June 10, 1706. It has been supposed, and among others by Lalande, that the name is not French: if we were to hazard a conjecture, we should say that it might have been an English corruption of *D'Hollande*. While yet very young, John Dollond lost his father, and he was obliged to gain his livelihood by the loom, though his natural disposition led him to devote all his leisure hours to mathematics and natural philosophy. Notwithstanding the cares incumbent upon the father of a family (for he married early) he contrived to find time, not only for the above-mentioned pursuits, but for anatomy, classical literature, and divinity. He continued his quiet course of life until his son, Peter Dollond, was of age to join him in his trade of silk-weaving, and they carried on that business together for several years. The son, however, who was also of a scientific turn, and who had profited by his father's instructions, quitted the silk trade to commence business as an optician. He was tolerably successful, and after some years his father joined him, in 1752.

The first improvement made by the elder Dollond in the telescope was the addition of another glass to the eye-piece, making the whole number of glasses in the instrument (the object-glass included) six instead of five. This he communicated to the Royal Society in 1753, through his friend James Short, well known as an optician and astronomer, who also communicated all his succeeding papers. By his new construction an increase in the field of view was procured, without any corresponding augmentation of the unavoidable defects of the instrument. In May, 1753, Dollond communicated to the Royal Society his improvement of the micrometer. In 1747, Bouguer proposed to measure the distance of two very near objects (the opposite edges of a planet, for example,) by viewing them through a conical telescope, the larger end of which had two object-glasses placed side by side, the eye-glass being common to both. The distance of the objects was determined by observing how far it was necessary to separate the centres of the object-glasses, in order that the centre of each might show an image of one of the objects. Mr. Dollond's improvement consisted in making use of the same object-glass, divided into two semicircular halves sliding on one another. But the fame of Dollond principally rests upon his invention of *achromatic*, or colourless telescopes, in which the surrounding fringe of colours was destroyed, which

* For the details of this life we are mostly indebted to the Memoir of Dr. Kelly, his son-in-law, from which all the existing accounts of Dollond are taken. This book has become very scarce, and we are indebted for the opportunity of perusing it to the kindness of G. Dollond, Esq.

had rendered indistinct the images formed in all refracting telescopes previously constructed. He was led to this practical result by the discovery of a principle in optics, that the *dispersion* of light in passing through a refracting medium, that is, the greater or less length through which the coloured *spectrum* is scattered, is not in proportion to the *refraction*, or angle through which the rays are bent out of their course. Newton asserted that he had found by experiments, made with water and glass, that if a ray of light be subjected to several refractions, some of which correct the rest, so that it emerges parallel to its first direction, the dispersion into colours will also be corrected, so that the light will be restored to whiteness. This is not generally true; it is true if one substance only be employed, or several which have the same, or nearly the same *dispersive power*.^{*} Mr. Peter Dollond afterwards satisfactorily explained the reason of Newton's mistake, by performing the same experiment with Venetian glass, which, in the time of the latter, was commonly used in England; from which he found that the fact stated by Newton was true, as far as regarded that sort of glass. Had Newton used flint glass, he would have discovered that dispersion and refraction are not necessarily connected together; he would then have been led to the difference between refractive and dispersive power, and would have concluded from his first experiment that Venetian glass and water have their dispersive powers very nearly equal. As it was, he inferred that the refracting telescope could never be entirely divested of colour, without entirely destroying the refraction, that is, rendering the instrument no telescope at all; and, the experiment being granted, the conclusion was inevitable. It is well known that he accordingly turned his attention entirely to the reflecting telescope.

In 1747 Euler, struck by the fact that the human eye is an achromatic combination of lenses, or nearly so, imagined that it might be possible to destroy colour by employing compound object glasses, such as two lenses with an intermediate space filled with water. In a memoir addressed to the Academy of Berlin, he explained his method of constructing such achromatic glasses, and proposed a new law of refrangibility, different from that of Newton. He could not, however, succeed in procuring a successful result in practice. Dollond, impressed with the idea that Newton's experiment was conclusive, objected to Euler's process in a letter to Mr. Short: which the latter persuaded the author to communicate, first to Euler, and then, with his answer, to the Royal Society. Assuming Newton's law, Dollond shows that Euler's method would destroy all refraction as well as dispersion. The latter replies, that it is sufficient for his purpose that Newton's law should be *nearly* true; that the theory propounded by himself does not differ much from it; and that the structure of the eye convinces him of the possibility of an achromatic combination. Neither party contested the general truth of Newton's conclusion.

A new party to the discussion appeared in the field in the person of M. Klugentierne, a Swedish astronomer, who advanced some mathematical reasoning against the law of Newton, and some suspicions as to the correctness of his experiment. The latter being thus formally attacked, Mr. Dollond determined to repeat it, with a view of settling the question, and his result was communicated to the Royal Society in 1758. By placing a prism of flint-glass inside one of water, confined by glass planes, so that the refractions from the two prisms should be in contrary directions, he found that when their angles were so adjusted that the refraction of one should entirely destroy that of the other, the colour was far from being destroyed; "for the object, though not at all refracted, was yet as much infested with prismatic colours, as if it had been seen through a glass wedge only, whose refracting angle was near thirty degrees." It was thus

^{*} See "Penny Cyclopædia," article *Achromatic*, for this and other terms employed in this Life.

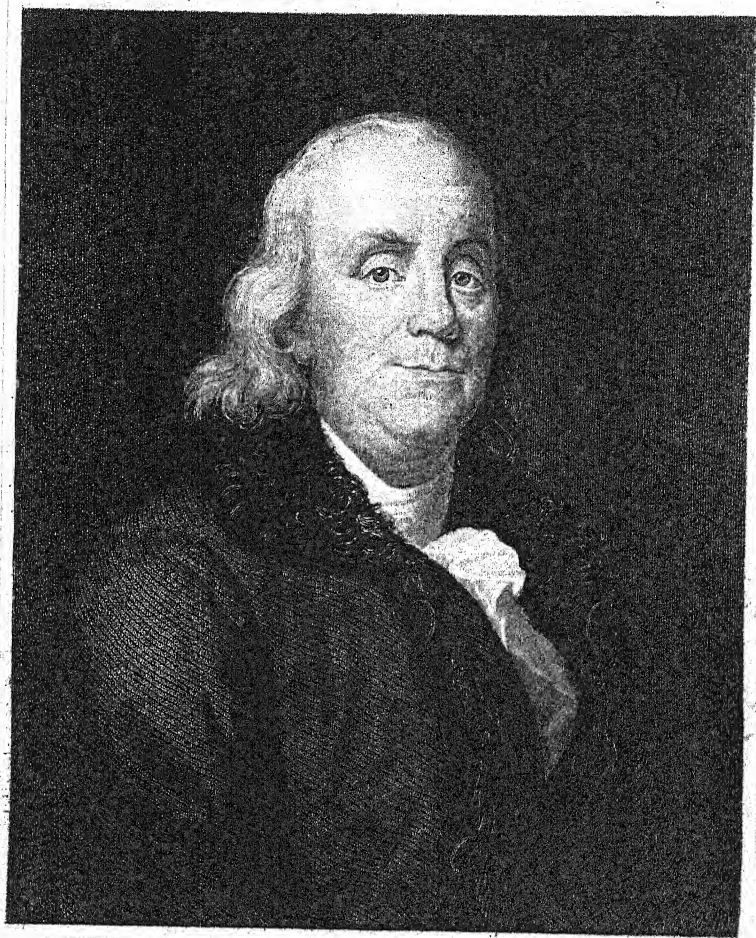
proved that the correction of refraction, and the correction of dispersion, are not necessarily consequent the one on the other. Previously to communicating this result, Dollond had, in 1757, applied it to the construction of achromatic glasses, consisting of spherical lenses with water between them: but finding that the images, though free from colour, were not very distinct, he tried combinations of different kinds of glass, and succeeded at last in forming the achromatic object-glass now used, consisting of a convex lens of crown, and a concave of flint glass. His son afterwards, in 1765, constructed the triple object-glass, having a double concave lens of flint glass in the middle of two double convex lenses of crown glass. The right of Dollond to the invention has been attacked by various foreign writers, but the point seems to have been decided in his favour by the general consent of later times. His conduct certainly appears more philosophical than that of either of his opponents. So long as he believed that Newton's experiment was correct, he held fast by it, not allowing any mathematical reasoning to shake his belief; and in this respect, he was more consistent than Euler, who seems to have thought that an achromatic combination might be made out of the joint belief of an experiment, and of an hypothesis utterly at variance with it. And the manner in which the distinguished philosopher just mentioned received the news of Dollond's invention, appears singular, considering the side which each had taken in the previous discussion. Euler, who had asserted the possibility of an achromatic lens, against Dollond, who appeared to doubt it, says, "I am not ashamed frankly to avow that the first accounts which were published of it appeared so suspicious, and even so contrary to the best established principles, that I could not prevail upon myself to give credit to them." Dollond was the first who actually resorted to experiment, and he thus became the discoverer of a remarkable law of optics; while his tact in the application of his principles, and the selection of his materials, is worthy of admiration. The reputation of Dollond rests upon the discovery of the law, and its application to the case in point; for it has since been proved that he was not absolutely the first who had constructed an achromatic lens. On the occasion of an action brought for the invasion of the patent, the defendant proved that about the year 1750 Dr. Hall, an Essex gentleman, was in the possession of a secret for constructing achromatic telescopes of twenty inches focal length; and a writer in the "Gentleman's Magazine" for 1790 has advanced his claim with considerable circumstantial detail. It is difficult to get any account of that trial, as it is not reported in any of the books. At least we presume so, from not finding any reference to it either in the works of Godson or Davis on Patents, though the case is frequently mentioned; or in H. Blackstone's "Report of Boulton and Watt v. Bull," in which Dollond's case forms a prominent feature of the argument. But, from the words of Judge Buller, in the case just cited, it is difficult to suppose that the account given by Lalande ("Montucla, Histoire des Mathématiques," vol. iii., p. 448, note) can be correct. Lalande asserts that it was proved that Dollond received the invention from a workman who had been employed by Dr. Hall, and that the latter had shown it to many persons. Judge Buller says, "The objection to Dollond's patent was, that he was not the inventor of the new method of making object-glasses, but that Dr. Hall had made the same discovery before him. But it was helden that as Dr. Hall had *confined it to his closet*, and the public were not acquainted with it, Dollond was to be considered as the inventor." The circumstances connected with the discovery, particularly the previous investigation of the phenomenon on which the result depends, independently of the words of Judge Buller, quoted in italics, appear to us to render the anonymous account very improbable; nor, as far as we know, is there any other authority for it. That Dr. Hall did construct achromatic telescopes is pretty certain; but we are entirely in the dark as to whether he did it on principle, or whether he could

even construct more than one sort of lens; and the assertion that he, or any one instructed by him, had communicated with Dollond, is unsupported by anything worthy the name of evidence. We may add, that the accounts of this discovery, written by Dollond himself, possess a clearness and power of illustration which can result only from long and minute attention to the subject under consideration.

After this great discovery, for which he received the Copley medal of the Royal Society, Mr. Dollond devoted himself to the improvement of the achromatic telescope, in conjunction with his other pursuits. We are informed by G. Dollond, Esq., that his grandfather, at the latter end of his life, was engaged in calculating almanacs for various parts of the world; one of which, for the meridian of Barbadoes, and the year 1761, is now in his possession.

Mr. Dollond was elected a fellow of the Royal Society in 1761. In the same year, November 30th, he was struck with apoplexy, while attentively engaged in reading "Chirault's Theory of the Moon," which had then just appeared. He died in a few hours afterwards, in the fifty-sixth year of his age. His son Peter Dollond, already mentioned, continued the business in partnership with a younger brother; and it is now most ably carried on by his daughter's son, who has, by permission, assumed the name of Dollond.

The following extract is from the memoir written by Dr. Kelly, in which we find nothing to regret, except that so few traits of character are related in it. Those who write memoirs of remarkable men from personal knowledge, should remember that details of their habits and conversation will be much more valuable to posterity, than disquisitions upon their scientific labours and discussions, which, coming from the pens of friends or relations, will always be looked upon as *ex parte* statements. Had the learned author borne this in mind, we should have been able to give a better personal account of Dollond than the following; which is absolutely the only information relative to his private character which we can now obtain. "He was not content with private devotion, as he was, always an advocate for social worship; and with his family regularly attended the public service of the French Protestant church, and occasionally heard Benson and Lardner, whom he respected as men, and admired as preachers. In his appearance he was grave, and the strong lines of his face were marked with deep thought and reflection; but in his intercourse with his family and friends he was cheerful and affectionate; and his language and sentiments are distinctly recollected as always making a strong impression on the minds of those with whom he conversed. His memory was, extraordinarily retentive, and amidst the variety of his reading he could recollect and quote the most important passages of every book which he had at any time perused."



Engraved by J. Thomson.

FRANKLIN

*From an original picture by J. H. Weyland in the possession of Mr. Weyland,
 Consul General for the United States of America in Paris.*

FRANKLIN.

BENJAMIN FRANKLIN was born at Boston, in New England, January 6th, 1706. His father was a Nonconformist, who had emigrated in 1682, and followed the trade of a tallow-chandler. Benjamin was one of the youngest of fourteen children, and, being intended for the ministry, was sent for a year to the Boston Grammar School; after which, poverty compelled his father to remove him, at ten years old, to assist in his business. The boy disliked this occupation so much, that he was bound apprentice to an elder brother, who was just established at Boston as a printer. Though but twelve years of age, he soon learnt all his brother could teach him; but the harsh treatment he met with, which he says first inspired him with a hatred for tyranny, made him resolve to emancipate himself on the first opportunity. All his leisure time was spent in reading; and having exhausted his small stock of books, he resorted to a singular expedient to supply himself with more. Having been attracted by a treatise on the advantages of a vegetable diet, he determined to adopt it, and offered to provide for himself, on condition of receiving half the weekly sum expended on his board. His brother willingly consented; and by living entirely on vegetables he contrived to save half his pittance to gratify his voracious appetite for reading. He continued the practice for several years, and attributes to it his habitual temperance and indifference to the delicacies of the table.

Some time before this the elder Franklin had set up a newspaper, the second ever published in America, which eventually gave Benjamin a pretext for breaking through the trammels of his apprenticeship. In consequence of some remarks which gave offence to the provincial authorities, the former was imprisoned under a warrant from the Speaker of the Assembly; and his discharge was accompanied with an order, that "James Franklin should no longer print the 'New England Courant.'" In this dilemma the brothers agreed that it should be printed for the future in Benjamin's name; and to avoid the censure that might fall on the elder as printing it by his apprentice, the old indenture was cancelled, and a new one signed, which was to be kept secret; but fresh disputes arising, Benjamin took advantage of the transaction to assert his freedom, presuming that his brother would not dare to produce the secret articles. Expostulation was vain; but the brother took care to spread such reports as prevented him from getting employment at Boston. He determined therefore to go elsewhere; and, having sold his books to raise a little money, he set off without the knowledge of his friends, and wandered by way of New York to Philadelphia, where he found himself at seventeen with a single dollar in his pocket, friendless and unknown. He succeeded, however, at last, in procuring employment with a printer of the name of Keimer, with whom he remained seven months. By some accident he was thrown in the way of the Governor, Sir William Keith, who promised to be of service to him in his business, if he could persuade his father to establish him in

Philadelphia. His father, however, refused to advance any money, thinking him too young to be established in a concern of his own. He therefore once more engaged himself with Keimer, and remained with him a year and a half.

The favour of the Governor, who promised him introductions and a letter of credit, led Franklin to undertake a voyage to England, with a view of improving himself in his trade, and procuring a set of types. But he was severely disappointed, when, at the end of the voyage, upon applying to the Captain who carried the Governor's dispatches, he learnt that there were no letters for him, and that General Keith was one of that large class of persons who are more ready to excite expectations than to fulfil them. He soon, however, got employment, and, with frugality, contrived to maintain both himself and his friend Ralph, who had accompanied him to England on a literary speculation, which, after many failures in verse and prose, procured him at last a nook in the "Dunciad," and a pension from the Prince of Wales, whose cause he had espoused in print against George II.

During his voyage he attracted the notice of a merchant named Denham, who, again meeting him in London, became fond of him, and engaged his services as a clerk. After remaining a year and a half in London, he returned with Mr. Denham to Philadelphia. During this voyage he drew up a scheme for self-examination, and several prudent rules for the guidance of his future conduct, to which he steadily adhered through life, and the remarkable success of most of his undertakings may be traced in a great measure to this faculty of profiting early by the lessons of experience, and abiding rigidly by a resolution once made.

He had scarcely returned half a year when his patron died, leaving him in the world at the age of twenty-one. But he had now acquired so much skill in business, that he was gladly received at advanced wages into Keimer's printing-house.

About this time he set on foot a club, called "The Junto," consisting of persons of his own age, most of whom proved eminent men in after-life. This association had much influence on his fortunes, particularly when, having quarrelled with Keimer, he was induced to establish himself in partnership with a fellow-journeyman, named Meredith, and needed both interest and money. By 1729 he had saved enough to buy a partner, and make himself sole proprietor of the printing-house. In the following year he married a young woman named Keade, to whom he had been attached before he went to England.

In 1732 he began to publish "Poor Richard's Almanack." It was interspersed with many prudential maxims, which were printed with additions, in a collected form, and have been translated into many languages. The annual sale of this Almanack was 10,000 copies, and, as it was continued for twenty-five years, was very profitable to the author.

In 1736 he was appointed Clerk to the Assembly of Pennsylvania, and obtained the printing. The next year he was made Deputy Postmaster, and introduced so many judicious reforms into his department, that it began to bring in a considerable revenue, though to that time it had before barely paid its own expenses. He also carried into effect many improvements at Philadelphia, as his credit with his fellow-townsmen increased; invariably taking care to introduce them as "the idea of a few friends," or "the plan of some public-spirited persons;" thus avoiding the odium which attaches to the corrector of abuses, and eventually securing the credit of having made useful suggestions. In these schemes he was well seconded by the "Junto." Some of them were—Institutions for watching, paving, and lighting the city; the Union Fire Company, still, we believe, in useful operation; a Philosophical Society; an Academy for Education, now grown up into the

University of Pennsylvania; and the City Hospital. But many of these improvements were brought forward at a later period; for until 1748, when he took a partner, his time was almost exclusively occupied in his printing-office.

Being now, comparatively, a man of leisure, he devoted more attention to philosophical pursuits, and to public business, for which his fellow-citizens began to find his habits and talents exceedingly well suited. He became, in succession, magistrate, alderman, and member of the Assembly; and nothing of importance was transacted without his assistance or advice.

The first public mission in which he was engaged, was to a tribe of Indians in 1750, which was successful. In 1753 he was appointed Postmaster-General, with a salary of £300 a-year.

The next year he produced a plan for the union of the American Provinces, for mutual defence against an apprehended invasion by the French from the Canada frontier. This seems to have been the first time that such an idea was broached; and, as he was fond of saying, like all good notions it was kept alive, though not carried into effect at the time.

Pennsylvania was then ruled by an Assembly elected annually, and a Governor appointed by the descendants of William Penn, who resided in England, and were the feudal lords of the soil. This anomalous kind of government naturally led to misunderstandings, which were among the causes that mainly contributed to alienate the affections of the provinces from the mother country. The Proprietaries, as they were called, laid claim to immunity from taxation, upon grounds which the Assembly refused to admit; and the Governor and his officers taking part with the Proprietaries, to whom they were indebted for their appointments, a controversy grew up, which was never entirely disposed of while the connection with Great Britain subsisted. In this dispute Franklin took an active share, and sided with the opposition, rejecting frequent overtures from the government; with which, however, he continued to keep on good terms, never losing sight of the duty of a citizen, in supporting the authority of the laws, and defending the state against its foreign and domestic enemies by his writings and example. In following this course on various occasions, especially that of the French invasion from Canada, he not only warmly exerted himself in person, but advanced a good deal of money, which, to the disgrace of the British Government, was never wholly repaid.

In 1757 he was appointed to manage the controversy with the Proprietaries in England. Thither he accordingly repaired after some vexatious delays, and proceeded in the object of his mission with his accustomed energy; and though he met with many obstacles, his efforts were at length successful, and the Penns gave up their claim to be exempt from contributing to the burdens of the state. But they still held the power of appointing the Governor, which the Province wished to be transferred to the Crown, and the dispute was afterwards renewed. The conduct of Franklin in this affair gained him so much credit in America, that he received the additional appointments of Agent for Maryland, Massachusetts, and Georgia, each of which Provinces had grievances of its own requiring redress.

During this absence in England, Franklin was presented by the Universities of St. Andrew's and Oxford with the degree of D.C.L., and took his place as Fellow of the Royal Society, which honour, with many similar distinctions, had been conferred upon him some years before for his discoveries in electricity. The chief of these were, the identity of electricity with lightning, and the mode of protecting buildings by pointed metallic conductors. The simplification which he effected in the theory of electricity, by showing how all the phenomena are explicable by the hypothesis of a single electric fluid,

forms a remarkable example of philosophical generalization, and a lasting monument of its author's genius.* He was also consulted on American affairs by Lord Chatham, who, by his advice, as it is believed, withdrew a part of the British force then acting with the King of Prussia, and directed it with so much secrecy and success against Canada, that the French had no intelligence of the danger of the province till they heard of its irretrievable loss.

In the summer of 1762 he returned to Philadelphia, where he received public thanks, and a grant of £5000 for his services. His popularity was such, that he had been re-elected annually to the Assembly, and he immediately resumed the active part which he had formerly taken in its proceedings.

Among other projects for reform, that relating to the appointment of Governor, which the Proprietaries seem to have exercised with very little regard to the public interest, gave rise to much stormy discussion during the next two years. Franklin's share in it procured him many enemies, who succeeded in preventing his election in 1764. Yet, a strong petition to the Crown on the subject having been disregarded, he was a second time appointed agent for enforcing the views of the Assembly upon the authorities in England. When there, he by no means limited his exertions to this narrow point; minor dissensions were now merging in the final struggle for national independence, to which the passing of the Grenville Stamp Act, in 1763, gave the immediate impulse. Franklin reprobated this tax as arbitrary and illegal, when it was first reported to the Assembly; and his writings in the papers against it, with his examination in Parliament, are thought to have contributed much to its repeal under the Rockingham administration, in 1766.

In this and the three next years he paid several visits to the Continent, where he was received with much distinction. He began already to record his observations on the part the different powers would be likely to take in case of a rupture between Great Britain and her colonies;—an event which a thorough knowledge of the temper of both countries, even thus early, to contemplate as by no means improbable. The closure of the port of Boston, in 1773, and the quartering of troops in the town, filled up the measure of public discontent. Franklin was then agent for three provinces besides Pennsylvania; and his remonstrances, which he lost no opportunity of forcing on the attention of the public as well as the Government, found in him a most efficient supporter. At length, finding all his efforts to bring about a reconciliation entirely fruitless, and having in much misconstruction and personal indignity at the hands of successive administrations, he resigned his agencies, and set sail for Philadelphia, where he arrived in the spring of 1775, after an absence of eleven years.

In the preceding autumn a Congress of delegates from the Assemblies of all the provinces, the idea of which seems to have originated with Franklin, had met at Philadelphia, and their first act was to sign a Declaration of Rights, which had been transmitted to Franklin and the other agents for presentation. The day after his return he was himself elected to serve in this Congress for Pennsylvania, and was entrusted with the management of several important negotiations. In the mean time collisions had taken place between the troops at Boston and the inhabitants, which led to the actions of Lexington and Bunker's Hill. These events quickened the deliberations of the Congress; and after one more fruitless petition for redress, the Declaration of Independence was published, July 4th, 1776, and warlike preparations were actively commenced. The English Ministry now sent out Lord Howe, with full powers to concede everything but absolute independence; but as

* See the "Library of Useful Knowledge"—Treatise on Electricity, Sec. 48, &c.

the Commissioners appointed to confer with him, of whom Franklin was one, were instructed to treat upon no other terms, the negotiation abruptly terminated.

After his return from a short but unsuccessful mission to Canada, Dr. Franklin had been appointed President of the Convention for settling the constitution of Pennsylvania; but he had not long held the office before his services were again put in requisition by the Congress, as head of the Commission to the Court of France, with powers to negotiate loans, purchase stores, and grant letters of marque. He consented, with all the alacrity of youth, to undertake this charge, though in his seventy-first year; and, crossing the Atlantic for the fourth time, arrived in France with his colleagues before the end of 1776, and took up his residence at Passy, a village near Paris. The nation at large received the Commission with open arms, and rendered them much assistance, in which the Government secretly participated. But it was not till the surrender of Burgoyne's army, in October, 1777, that the reluctance of the Court to hazard a war with England was overcome. The treaty of alliance, and recognition of the United States, was signed in February, 1778, and war immediately was declared against England.

The principal object of the Commission being thus gained, Franklin still continued in France with the character of plenipotentiary during the seven remaining years of the war, till 1783, when England consented to recognise the independence of her late colonies. The definite treaty for that purpose was signed by himself, and on the part of England by David Hartley, September 3rd, 1783.

He had of late years been afflicted with those painful disorders the gout and stone, and at last received permission to return, of which he availed himself the following spring, having just completed his seventy-ninth year. He was, as may be supposed, most enthusiastically received at Philadelphia, after an absence of eight years and a half; but the Congress, with an ingratitude which has often been justly laid to the charge of republics, made him no acknowledgment or compensation for his long and arduous services; and he felt the neglect rather keenly.

In a very short time we find him again busily engaged in public employments; first as a member of the Supreme Executive Council, and of the Commission for the settlement of the National Confederacy, and soon afterwards as President of the State of Pennsylvania, which he retained for the full legal period of three years. He was also a leading member in several societies for public and charitable purposes. One of the latter was a Society for the Abolition of Slavery, and his last public act was a memorial to Congress on this subject. He then wholly retired from public employments, after a life spent in labours through which nothing could have supported him but a consciousness of the high responsibilities of a mind gifted like his own, and the magnitude of the cause for which his powerful advocacy was so long engaged. He died about two years after his retirement, at the age of eighty-four, in the full enjoyment of all his faculties. Few men ever possessed such opportunities or talents for contributing to the welfare of mankind; fewer still have used them to better purpose; and it is pleasant to know, on his own authority, that such extensive services were rendered without any sacrifice of his own happiness. In his latter correspondence he frequently alludes with complacency to a favourite sentiment, which he had also introduced into his *Memoirs*:—"That he would willingly live over again the same course of life, even though not allowed the privilege of an author, to correct in a second edition the faults of the first."

His remarkable success in life, and in the discharge of his public functions, is not to be ascribed to genius, unless the term be extended to that perfection of common sense and intimate knowledge of mankind which almost entitled his sagacity to the name of prescience, and made "Franklin's forebodings" proverbially ominous among those who

knew him. His pre-eminence appears to have resulted from the habitual cultivation of a mind originally shrewd and observant, and gifted with singular powers of energy and self-control. There was a business-like alacrity about him, with a discretion and integrity which conciliated the respect even of his warmest political foes; a manly straightforwardness before which no pretension could stand unrebuked; and a cool tenacity of temper and purpose which never forsook him under the most discouraging circumstances, and was no doubt exceedingly provoking to his opponents. Indeed his standiness, however useful to his country in time of need, was perhaps carried rather to excess; his enemies called it obstinacy, and accused him of being morose and sullen. No better refutation of such a charge can be wished for than the testimony borne to his disposition by Priestley ("Monthly Magazine," 1782), a man whom Franklin was justly proud to call his friend. In private life he was most estimable; two of his most favourite maxims were, never to exalt himself by lowering others, and in society to enjoy and contribute to all innocent amusements without reserve. His friendships were consequently lasting, and chosen at will from among the most amiable as well as the most distinguished of both sexes, wherever his residence happened to be fixed.

His chief claims to philosophical distinction are his experiments and discoveries in electricity; but he has left essays upon various other matters of interest and practical utility; an end of which he never lost sight. Among these are remarks on ship-building and light-houses; on the temperature of the sea at different latitudes and depths, and the phenomena of what is called the Gulf-stream of the Atlantic; on the effect of oil poured upon rough water, and other subjects connected with practical navigation; and on the proper construction of lamps, chimneys, and stoves. His suggestions on these subjects are very valuable. His other writings are numerous; they relate chiefly to politics, or the inculcation of the rules of prudence and morality. Many of them are light and even playful; they are all instructive, and written in an excellent and simple style; but they are not entirely free from the imputation of trifling upon serious subjects. The most valuable of them is probably his autobiography, which is unfortunately but a fragment.

As a speaker, he was neither copious nor eloquent; there was even a degree of hesitation and embarrassment in his delivery. Yet, as he seldom rose without having something important to say, and always spoke to the purpose, he commanded the attention of his hearers, and generally succeeded in his object.

His religious principles, when disengaged from the scepticism of his youth, appears to have been sincere, and unusually free from sectarian animosity.

Upon the whole, his long and useful life forms an instructive example of the force which arises from the harmonious combination of strong faculties and feelings when so controlled by sense and principle that no one is suffered to predominate to the disparagement of the rest.

An excellent Life, in which his autobiography is included, with a collection of many of his miscellaneous writings, and much of his correspondence, has been published in six octavo volumes, by his grandson Temple Franklin, who accompanied him during his mission to France, and possessed the amplest means of verifying his statements by reference to the original papers.



GEORGE WASHINGTON

GEORGE WASHINGTON

George Washington, the first President of the United States, was born on February 22, 1732, in Westmoreland County, Virginia. He was a member of the House of Burgesses and the Continental Congress. He led the Continental Army during the American Revolutionary War and was the first President of the United States from 1789 to 1797.

THE UNITED STATES OF AMERICA: 1776-1976

LINNÆUS.

CARL VON LINNÉ, commonly called *Linnaeus*, was born at Rasnult, in the province of Smoland, in Sweden, May 24th, 1707. His father, the Protestant minister of the parish of Stenbrodahl, was a collector of curious plants; and Carl soon became acquainted with the plants in his father's garden, as well as with the indigenous species in the neighbourhood. Being intended for the church, he was placed, first at the Latin school, and then at the Gymnasium of the neighbouring town of Wexio; but he neglected his professional studies to devote himself almost exclusively to the physical sciences. Botany, which was then little cultivated in Sweden, more particularly engrossed his attention: he formed a small library of botanical works, and although unable to comprehend some of the authors he possessed, yet he continued to read them day and night. He even learnt some of them by heart, and acquired, among his teachers and fellow scholars, the name of the Little Botanist. His father, whose object was to fit his son for gaining a livelihood in his own sacred calling, and who was ill able to defray the expenses of a learned education, was greatly mortified by this misapplication of time. He determined, therefore, without wasting, as he considered it, any more money, to employ Carl in some manual occupation. His design was changed by the interference of Dr. Rothman, a physician of Wexio, who advised him, instead of forcing his son into a profession for which he had no taste, to let him follow the study of medicine and natural history. Rothman rendered this scheme practicable, by taking Carl into his own house for a twelvemonth; during which he instructed the youth in physiology, and likewise upon the right method of studying his favourite science of botany, according to the system of Tournefort.

Linnaeus was equally fortunate in gaining admission into the family of Dr. Stobæus, professor of physic and botany at the university of Lund, whither he repaired in 1727. Here he pursued his botanical studies with zeal, and acquired the esteem and affection of his host. He went to the University of Upsal in 1728, by advice of his early friend, Dr. Rothman, hoping to obtain some situation in it. But he was disappointed; and, his scanty means being soon exhausted, he found reason to repent of having quitted the friendly roof of Stobæus, who was much offended that a pupil, whom he had treated so kindly, should have left the University without consulting him. A fortunate incident relieved him from this state of anxious suspense. One day, in the autumn of 1729, while examining some plants in the University Garden, he was accosted by an aged clergyman, Dr. Olaf Celsius; who, after some inquiry into the nature and extent of his botanical studies, received him into his own house, and employed him to assist in a work on the plants mentioned in Scripture, and to collect botanical specimens around Upsal.

Linnaeus enjoyed great advantages in his new situation. He had the full use of an extensive library, rich in botanical works; he lived on most familiar terms with his patron,

by whom he was introduced to Dr. Rudbeck, the professor of botany; and Rudbeck, obliged by age to execute the duties of his office by deputy, obtained that office for Linnæus in 1730. The young man's reputation as a naturalist was now established in the University; and, in 1731, the Royal Academy of Sciences at Upsal deputed him to make a tour through Lapland, with the sole view of examining the natural productions of that desolate region. He set out, on horseback, May 12th, 1732 (O.S.), without incumbrances of any kind, and bearing all his luggage at his back. In the flower of youth, bold, enterprising, and in robust health, he was well adapted to traverse the wild countries of northern Sweden and Lapland, in which he met with some romantic and dangerous adventures. When in the districts of Pithea and Lulea, on the Gulf of Bothnia, he was near perishing from a danger of which he has given the following animated account:

"Several days ago the forests had been set on fire by lightning, and the flames raged at this time with great violence, owing to the drought of the season. I traversed a space, three quarters of a mile in extent, which was entirely burnt, so that the place, instead of appearing in her gay and verdant attire, was in deep sable: a spectacle more abhorrent to my feelings than to see her clad in the white livery of winter. The fire was nearly extinguished in most of the spots we visited, except in out-hills and dry trunks of trees. After we had travelled about half a quarter of a mile across one of these zones of desolation, the wind began to blow with rather more force, upon which a sudden noise arose in the half-burnt forest, such as I can only compare to what may be imagined among a large army attacked by an enemy: we knew not whither to turn our steps. The smoke would not suffer us to remain where we stood, nor durst we turn back. It seemed best to hasten forward, in hopes of speedily reaching the outskirts of the wood; but in this we were disappointed. We ran as fast as we could, in order to avoid being crushed by the falling trees, some of which threatened us every minute. Sometimes the fall of a huge trunk was so sudden that we stood aghast, not knowing whither to turn to escape destruction, and throwing ourselves entirely on the protection of Providence. In one instance a large tree fell exactly between me and my guide, who walked not more than a fathom from me; but, thanks to God! we both escaped in safety. We were not a little rejoiced when this perilous adventure ended, for we had felt all the time like a couple of outlaws, in momentary fear of surprise."

In the space of five months Linnæus performed, mostly on foot, a journey of three thousand seven hundred and ninety-eight English miles, and with the approach of winter he returned to Upsal. On that occasion he was admitted a member of the Academy, and received about £10 for his expenses. The "*Flora Lapponica*" was the result of this journey. Scarce recovered from the fatigues of his tour through Lapland, he again felt the pressure of poverty. He commenced a course of lectures on the assaying of metals, but his success excited the jealousy of Dr. Rosen, the successor of Dr. Rudbeck, who insisted that, in conformity with the statutes, Linnæus should no longer be allowed to lecture. The Senate had no choice but to enforce the statutes, and this severe blow deprived Linnæus of all present means of advancement. He quitted Upsal, and took up his residence at Fahlun, the capital of Dalecarlia, where he gave lectures on assaying to the copper miners of that district. In 1735, having saved a small sum of money, he resolved to travel, and take a medical degree at some foreign university. He bent his course through Hamburgh to Holland, and obtained the degree of M.D. at the little University of Harderwyck. He gained the friendship of Gronovius and Boërhaave, by whom he was strongly urged to settle in Holland, then in the height of its commercial prosperity. But Linnæus' mind was set upon returning to Sweden, where he had formed an attachment to the eldest daughter of Dr. Moræus, a physician at Fahlun. Intending to pass homewards

through Amsterdam, he obtained from Boërhaave an introduction to an eminent botanist, Dr. Burdon, with whom he resided for a short time. During this visit he became acquainted with Mr. Clifford, a rich burgomaster of Amsterdam, who had a magnificent country-seat and garden at Hartecamp, near Haarlem. This gentleman wished for the assistance of a man who could arrange his collections of natural history, and put his garden into order. Linnæus entered into his employment in this capacity, and the connection proved equally satisfactory to both parties.

In 1736 Linnæus made a tour to England at the expense of Mr. Clifford, who wished him to inspect the gardens of our country, and to communicate with the eminent botanists then alive. The English professors were warmly attached to the system of Ray; but Billenius, the botanical professor at Oxford, was so impressed with the talents of Linnæus, that he urged him to take up his residence there, offering to share the profits of his professorship with him. Professor Martyn of Cambridge, Miller, Collinson, etc., held friendly intercourse with him, and he returned to Holland with the most favourable impressions of the scientific men in England. Contrary to the wishes of Mr. Clifford, he left Hartecamp towards the close of 1737, with the intention of returning to Sweden. No stronger proof can be given of the estimation in which Linnæus was held in Holland than the regard expressed for him by Boërhaave, even on his death-bed. Before the time of Linnæus's intended departure from Leyden, Boërhaave became too ill to admit visitors. Linnæus was the only person in whose favour an exception was made, that the dying physician might bid him an affectionate farewell. "I have lived," he said, "my time out, and my days are at an end; I have done everything that was in my power: may God protect thee! What the world required of me it has got; but from thee it expects much more. Farewell, my dear Linnæus!"

When upon the point of leaving Leyden, Linnæus was attacked by illness; and upon his recovery he determined to visit Paris before his return to Sweden. At Paris he experienced great kindness from the Jussieus; and he received the high compliment of being elected a corresponding member of the Academy of Sciences.

In the summer of 1738, he embarked at Rouen for Helsingburg. Soon after his arrival in Sweden, he married the lady to whom he had been so long attached.

Dr. Pulteney, in his "View of the Writings of Linnæus," gives a full account of the numerous publications put forth by him during his residence in Holland, and adds: "It is scarcely to be conceived how this great man found time to finish so many works, any one of which would have been sufficient for establishing his character as a botanist." The most important of these were the "*Systema Naturæ*," 1735, and the "*Genera Plantarum*," 1737, in which the sexual system of plants is fully developed.

In 1738, Linnæus settled as a physician, at Stockholm, where he met with so much opposition that he almost resolved to quit his native country. But by perseverance he worked his way into practice; and he was fortunate enough to be employed by the Queen of Sweden. In 1739 he contributed, with some other spirited persons, to form an Academy at Stockholm, of which he was elected President.

His professional success did not lead him aside from his favourite studies; and he kept his eye steadily on the great object of his ambition, the botanical chair at Upsal. In 1741 he was appointed medical professor. He soon entered into an agreement with Professor Rosen, to allow him to perform the duties of the botanical chair, while his colleague lectured on physiology and other subjects. Before entering on the duties of his professorship, he pronounced a Latin oration before the University, "On the Necessity of Travelling in our own Country."

Linnæus was now placed in the situation which of all things he had most coveted.

The academical garden was soon laid out on a new plan. When he was appointed professor, it did not contain above fifty exotic plants. In 1718, six years afterwards, he published a catalogue, from which it appears that he had introduced eleven hundred, besides the vegetable productions of Sweden itself.

He now applied to all his correspondents for plants; and, writing to Albert Haller, he says, "Formerly I had plants, but no money; and now, of what use is my money without plants?" His exertions so much extended the fame of the University, that the number of students considerably increased, particularly during the time he held the office of rector. They came from Russia, Norway, Denmark, Great Britain, Holland, Germany, Switzerland, and even from America. He made summer excursions attended by his pupils, often to the number of two hundred. When some rare or remarkable plant or other natural curiosity, was found, a signal was given by a horn, at which the whole party assembled round their leader.

Linnaeus published his "*Amoenitates Academicæ*," "*Philosophia Botanica*," and "*Species Plantarum*," respectively in 1749, 1751, and 1753. Of these, the first is a collection of treatises on various subjects; the second is the foundation of the Linnaean system of botany, and from it most of our popular introductions have been compiled; the third is termed by Haller, "*Maximum opus, et æternum!*" In this work he first employed trivial words as specific names: thus, the species of every genus is designated by a single epithet, expressive of some obvious character, and the tiresome plan of quoting an entire description to distinguish the species was abandoned. His fame had now rapidly increased, and his scientific connections and correspondence with foreign countries had become very extensive.

In 1753 he was elected a Fellow of the Royal Society of London; and in the same year his sovereign, Gustavus III., bestowed upon him a most flattering mark of his regard, by creating him a Knight of the Polar Star. This order had never before been conferred on any literary character; nor had any person below the rank of a nobleman been honoured with it. Foreign countries were not backward in testifying their sense of his merits: he was a member of the Royal Academy of Sciences of Paris, of St. Petersburg, and of Berlin; and there was hardly a learned body in Europe but was anxious to enrol his name among their numbers. The most flattering compliment which he received was from the King of Spain, who invited him to settle at Madrid, with the offer of an annual pension for life of 2000 pistoles, letters of nobility, and the free exercise of his own religion. He, however, did not accept of this offer, but answered, that if he had any merit, his services were due to his own country.

The University of Upsal had now become an object of curiosity; strangers were attracted there, and prolonged their stay, solely with the view of becoming acquainted with Linnaeus. Among other visitors, the Earl of Macartney, when he was English Minister at St. Petersburg, went from that city on purpose to visit him. His writings were soon appreciated in foreign countries, and his system was first publicly taught in our own by Professor Martyn, in the University of Cambridge. His pupils spread themselves over the globe; they carried everywhere with them the spirit of their master, and diffused the love of natural history. When Captain Cook's first voyage was undertaken, one of Linnaeus's most celebrated pupils, Dr. Solander, accompanied Mr. Banks in the capacity of naturalist. It was not, however, from his pupils alone that Linnaeus received information; in every part of the world persons were found anxious to forward specimens to him, and his collections thus became unrivalled.

The introduction of the Linnaean system was attended with such great change, especially of nomenclature, that it experienced considerable opposition from the older naturalists; and

the biographers of Linnæus have recorded several literary feuds with distinguished contemporaries, and especially with Albert Haller, a genius of equal merit with himself.

The latter years of Linnæus were spent in a state of ease, affluence, and honour, very different from the poverty and obscurity of his early life. He was one of those great men, who have shown by example how much the genius and activity of an individual are capable of accomplishing. He was the reformer of botany, and perhaps the greatest promoter of natural history that ever lived; and so much has never been done for that science, in so short a space of time, as at the period he flourished, and immediately after.

In 1773 the reigning King of Sweden appointed him, in conjunction with others, to make a new translation of the Bible into the Swedish language. In the month of May, 1744, whilst lecturing in the Botanical Garden, he was attacked by apoplexy, the debilitating effects of which obliged him to relinquish the more active parts of his professional duties, and to close his literary career. In 1776 a second apoplectic fit paralysed his right side and impaired his mental powers. Even in this painful and miserable state the study of nature remained his greatest pleasure, and he was constantly carried into his museum, to survey the treasures there accumulated. He died January 10th, 1778, in the seventy-first year of his age.

On his death a general mourning took place at Upsal. A medal was struck upon the occasion, and a monument erected to his memory in the cathedral church of Upsal. The King of Sweden himself pronounced a panegyric on his distinguished subject before the Royal Academy of Sweden.

Nature was eminently liberal in the endowments of Linnæus's mind. He had a lively imagination; a correct judgment, guided by the strict laws of system; a most retentive memory, and unremitting industry. He laboured to inspire the great and opulent with a taste for natural history, and he wished particularly that ecclesiastics should have some knowledge of it. He thought such knowledge would sweeten retirement, and that pastors had great opportunities for observing nature. He was decidedly religious himself, and not one of his greater works begins or ends without some passage expressive of admiration for the Supreme Creator.

His strength and weakness alike consisted in a rigid adherence to system. He arranged, according to a system of his own invention, all natural objects, from man down to the simple crystals. The Linnæan school is more fitted to arrange and describe the materials of science than to extend its boundaries. Its pupils have too rigidly adhered to a system which is ill adapted to our increased sphere of knowledge.

In botany, the merits of Linnæus were transcendent. He found it a chaos, and reduced it to a system, which enabled the student to study it with ease. The great objection to his arrangement, founded on the sexual parts of plants, is, that it is artificial, and has rather retarded the knowledge of a system more philosophical, and in stricter accordance with the rules of nature. The labours of the Jussieus and De Candolle have done much to introduce a better system; but much still is wanting to complete it.

After the death of Linnæus's only son, in November, 1783, the late eminent botanist, Sir James Smith, purchased his museum of natural history, books, and manuscripts, for 1029*l*. This collection consisted of nearly everything possessed by the great Linnæus and his son. Sir James Smith directed in his will that these treasures should be offered, after his own death, to the Linnæan Society of London. They were accordingly purchased by that body for 3000 guineas; and are now placed in the Society's rooms in London.

This memoir is compiled almost entirely from a *Life of Linnæus*, written for the Society for the Diffusion of Useful Knowledge, and from the article "*Linnæus*," in the "*Biographie Universelle*," by the late Baron Cuvier.

BUFFON.

Buffon is reported to have said—and the vanity which was his predominant foible may have given some colour to the assertion—“I know but five great geniuses, Newton, Bacon, Leibnitz, Montesquieu, and myself.” Probably no author ever received from his contemporaries so many excitements to such an exhibition of presumption and self-consequence. Louis XVI. conferred upon him a title of nobility; the Empress of Russia was his correspondent; Prince Henry of Prussia addressed him in the language of the most exaggerated compliment; and his statue was set up during his lifetime in the cabinet of Louis XVI., with such an inscription as is rarely bestowed even upon the most illustrious of past ages.* After the lapse of half a century we may examine the personal character, and the literary merits, of this celebrated man with a more sober judgment.

The history of Buffon is singularly barren of incident. At an early age he devoted himself to those studies of natural history which have rendered his name so famous; and at eighty years old he was still labouring at the completion of the great plan to which he had dedicated his life.

George Louis le Clere Buffon was born at Montbar, in Burgundy, on the 7th September, 1707. His father, Benjamin le Clere, was a man of fortune, who could afford to bestow the most careful education upon his children, and leave them unfettered in the choice of an occupation. The young Buffon had formed an acquaintance at Dijon with an Englishman of his own age, the Duke of Kingston. The tutor of this nobleman was, fortunately, an accomplished student of the physical sciences; and he gave a powerful impulse to the talents of Buffon, by leading them forward in their natural direction. Without the assistance of this judicious friend, the inclination of his mind towards honourable and useful exertion might have been suppressed by the temptations which too easily beset those who have an ample command of the goods of fortune. It was not so with Buffon. Although he succeeded, at the age of twenty-one, to the estate of his mother, which produced him an annual income of £12,000, he devoted himself with unremitting assiduity to the acquisition of knowledge. Having travelled in Italy, and resided some little time in England, he returned to his own country, to dedicate himself to the constant labours of a man of letters. His first productions were translations of two English works of very different character—“Hales’ Vegetable Statics,” and “Newton’s Fluxions;” and, following up the pursuits for which he exhibited his love in these translations, he carried on a series of experiments on the strength of timber, and constructed a burning mirror, in imitation of that of Archimedes.

The devotion to science which Buffon had thus manifested marked him out for an appointment which determined the course of his future life. His friend Du Fay, who was

* “*Majestati nature par ingenium.*”



Engraved by Robert Harte.

BUFFON.

*From an original Picture by Nodding, in the
collection of the Institute of France.*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

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the Intendant of the Jardin du Roi (now called the Jardin des Plantes), on his death-bed recommended Buffon as the person best calculated to give a right direction to this establishment for the cultivation of natural history. Buffon seized upon the opportunities which this appointment afforded him of prosecuting his favourite studies, with that energetic perseverance for which he was remarkable. He saw that natural history had to be written in a manner that might render it the most attractive species of knowledge; and that philosophical views, and eloquent descriptions, might supersede the dry nomenclatures, and the loose, contradictory, and too often fabulous narratives which resulted from the crude labours of ill-informed compilers. To carry forward his favourite object, it was necessary that the museum, over which he had now the control, should be put in order, and rendered more complete. He obtained from the government considerable funds for the erection of proper buildings; and the galleries of the Jardin des Plantes, which now hold the fine collection of mammals and birds, were raised under his superintendence. Possessing, therefore, the most complete means which Europe afforded, he applied himself to the great task of describing the animal, vegetable, and mineral kingdoms of nature. A large portion of this immense undertaking was left unperformed, although, to use his own words, he laboured fifty years at his desk; and much of what he accomplished was greatly diminished in value by his determination to see natural objects only through the clouded medium of his own theories. But, nevertheless, he has produced a work which, with all its faults, is an extraordinary monument of genius and industry, and which will long entitle him to the gratitude of mankind. "We read Buffon," says Condorcet, "to be interested as well as instructed. He will continue to excite a useful enthusiasm for the natural sciences; and the world will long be indebted to him for the pleasures with which a young mind for the first time looks into nature and the consolations with which a soul weary of the storms of life reposes upon the sight of the immensity of beings peaceably submitted to necessary and eternal laws."

Buffon was in some particulars unqualified for the laborious duty he had undertaken. He delighted to indulge in broad and general views, and to permit his imagination to luxuriate in striking descriptions. But he had neither the patience, nor the love of accuracy, which would have carried him into those minute details which give to natural history its highest value. He, however, had the merit and the good fortune, in the early stages of his undertaking, to associate himself with a fellow-labourer who possessed those qualities in which he was deficient. The first fifteen volumes of "*L'Histoire Naturelle*," which treat of the theory of the earth, the nature of animals, and the history of man and viviparous quadrupeds, were published between 1749 and 1767, as the joint work of Buffon and Daubenton. The general theories, the descriptions of the phenomena of nature, and the pictures of the habits of animals, were by Buffon. Daubenton confined himself to the precise delineation of their physical character, both in their external forms and their anatomy. But Daubenton refused to continue his assistance in the "*History of Birds*;" for Buffon, unwilling that the fame which he had acquired should be partaken by one whom he considered only as a humble and subordinate labourer, allowed an edition of the *History of Quadrupeds* to be published, of which the descriptive and anatomical parts had been greatly abridged. In the "*History of Birds*," therefore, Buffon had to seek for other associates; and the form of the work was greatly changed from that of the previous volumes. The particular descriptions are here very meagre, and anatomical details are almost entirely excluded. In some of the volumes, Buffon was assisted by Guéneau de Montbeillard, who, instead of endeavouring to attain the accuracy of Daubenton, affected to imitate the style of his employer. To the three last volumes of the *Birds* the Abbé Bexon lent his aid. The nine volumes of *Birds* appeared between 1770 and

1783. Buffon published alone his "History of Minerals," which appeared in five volumes, between 1783 and 1788. Seven volumes of Supplements complete the Natural History. The first appeared in 1773; the last was not published till the year after its author's death, in 1789. The fifth volume of these Supplements is a distinct work, the "Epochs of Nature." *

The study of natural history, and the composition of his great work, occupied the mind of Buffon from his first appointment as Intendant of the Jardin du Roi to within a few days of his death. In the prosecution of the plan he had laid down, he never permitted the slightest interruption. Pleasure and indolence had their attractions; but they never held him for many hours from his favourite pursuits. Buffon spent the greater part of his time at Montbar, where, during some years, his friend Daubenton also resided. It was here that Buffon composed nearly the whole of his works. Many interesting details have been preserved of his habits of life, and his mode of composition. He was, like all men who have accomplished great literary undertakings, a severe economist of his time. The employment of every day was fixed with the greatest exactness. He used almost invariably to rise at five o'clock, compelling his man-servant to drag him out of bed whenever he was unwilling to get up. "I owe to poor Joseph," he used to say, "ten or twelve volumes of my works." At the end of his garden was a pavilion which served him as a study. Here he was seated for many hours of every day, in an old leather chair, before a table of black birch, with his papers arranged in a large walnut-tree *escritoire*. Before he began to write he was accustomed to meditate for a long time upon his subject. Composition was to him a real delight; and he used to declare that he had spent twelve or fourteen hours successively at his desk, continuing to the last in a state of pleasure. His endeavours to obtain the utmost correctness of expression furnished a remarkable proof of the persevering quality of his mind. He composed, and copied, and read his works to friends, and re-copied, till he was entirely satisfied. It is said that he made eleven transcripts of the "Epochs of Nature." In his domestic habits there was little to admire in the character of Buffon. His conversation was trifling and licentious, and the grossness which too often discloses itself in his writings was ill concealed in his own conduct. He paid the most minute attention to dress, and delighted in walking to church to exhibit his finery to his wondering neighbours. Although he was entirely devoid of religious principle, and constantly endeavoured in his writings to throw discredit upon the belief of a great First Cause, he regularly attended high mass, received the communion, and distributed alms to pious beggars. In his whole character there appears a total absence of that simplicity which is the distinguishing attribute of men of the very highest genius.

The literary glory of Buffon, although surpassed, or even equalled, during his life, by none of his contemporaries, with the exception perhaps of Voltaire and Rousseau, has not increased, and is perhaps materially diminished, after having been tried by the opinions of half a century. In literature, as well as in politics, as we have learnt to attach a greater value to accurate facts, have we become less captivated by the force of eloquence alone. Buffon gave an extraordinary impulse to the love of natural history, by surrounding its details with splendid images, and escaping from its rigid investigations by bold and dazzling theories. He rejected classification; and took no pains to distinguish by precise names the objects which he described, because such accuracy would have impeded the progress of his magnificent generalizations. Without classification, and an accurate nomenclature, natural history is a mere chaos. Buffon saw the productions of nature only in masses,

* The best edition of the works of Buffon is the first, of 36 vols., 4to.

He made no endeavour to delineate with perfect accuracy any individual of that immense body, nor to trace the relations of an individual to all the various forms of being by which it is surrounded. Although he was a profound admirer of Newton, and classed Bacon amongst the most illustrious of men, he constantly deviated from the principle of that philosophy upon which all modern discovery has been founded. He carried onward his hypotheses with little calculation and less experiment. And yet, although they are often misapplied, he has collected an astonishing number of facts; and even many of his boldest generalities have been based upon a sufficient foundation of truth, to furnish important assistance to the investigations of more accurate inquirers. The persevering obliquity with which he turns away from the evidence of Design in the creation, to rest upon some vague notions of a self-creative power, both in animate and inanimate existence, is one of the most unpleasant features of his writings. How much higher services might Buffon have rendered to natural history had he been imbued not only with a spirit of accurate and comprehensive classification, but with a perception of the constant agency of a Creator, of both of which merits he had so admirable an example in our own Ray!

The style of Buffon, viewed as an elaborate work of art, and without regard to the great object of style, that of conveying thoughts in the clearest and simplest manner, is captivating from its sustained harmony and occasional grandeur. But it is a style of a past age. Even in his own day, it was a theme for ridicule with those who knew the real force of conciseness and simplicity. Voltaire described it as "empoulé;" and when some one talked to him of "*L'Histoire Naturelle*," he drily replied, "*Pas si naturelle*." But Buffon was not carried away by the mere love of fine writing. He knew his own power; and, looking at the state of science in his day, he seized upon the instrument which was best calculated to elevate him amongst his contemporaries. The very exaggerations of his style were perhaps necessary to render natural history at once attractive to all descriptions of people. Up to his time it had been a dry and repulsive study. He first clothed it with the picturesque and poetical; threw a moral sentiment around its commonest details; exhibited animals in connection with man, in his mightiest and most useful works; and described the great phenomena of nature with a pomp of language which had never before been called to the service of philosophical investigation. The publication of his works carried the study of natural history out of the closets of the few, to become a source of delight and instruction to all men.

Buffon died at Paris on the 16th April, 1788, aged eighty-one. He was married, in 1762, to Mademoiselle de St. Bélin; and he left an only son, who succeeded to his title. This unfortunate young man perished on the scaffold, in 1795, almost one of the last victims of the fury of the revolution. When he ascended to the guillotine he exclaimed, with great composure, "My name is Buffon."

A succinct and clear memoir of Buffon, by Cuvier, in the "*Biographie Universelle*," may be advantageously consulted. Nearly all the details of his private life are derived from a curious work by Régnault de St. Hilaire, entitled "*Voyage à Montbar*," which, like many other domestic histories of eminent men, has the disgrace of being founded upon a violation of the laws of hospitality.

EULER.

LEONARD EULER* was born at Basle, April 15th, 1707. His father was the clergyman of Reichen, near Basle, and had himself been a pupil of James Bernouilli. He intended his son for his own profession, and, after having been himself his first instructor in mathematics, sent him to the University of Basle. John Bernouilli was at this time Professor, and his sons, Nicolas and Daniel, two more of the *eight* Bernouillis known to the history of science, were under him. With the sons Euler contracted an intimate friendship; and obtained such a degree of favour even with their father, that the latter gave him a private lesson weekly, upon points more advanced than those treated in the public course. This was a strong mark of favour from John Bernouilli, who was of an unamiable disposition, jealous of his brother, of his son, and finally of almost every one who displayed a superior talent for mathematics. Euler at first turned his attention to theology, in accordance with the wishes of his father, but this was not of long continuance. At the age of nineteen, besides obtaining a degree from his University, he had merited the notice of the Academy of Sciences for a memoir on some points of naval architecture. In the same year he was an unsuccessful candidate for a Professorship at Basle; an unlucky event, M. Condorcet observes, for his country, inasmuch as a few days afterwards he left it for Russia, and never returned. His friends the Bernouillis (Nicolas and Daniel) had, two years before, accepted invitations from the Empress Catherine; and he followed them in hopes of obtaining employment and subsistence at St. Petersburg. But by the time he arrived, both Nicolas Bernouilli and the Empress were dead, the Academy of St. Petersburg was left without a patron, and Euler, a nameless stranger, could not for a long time obtain any settled avocation. How he maintained himself we are not told; but he was upon the point of entering the Russian service as a sailor when his prospects brightened, and he obtained the place of Professor of Natural Philosophy. In 1733 he succeeded Daniel Bernouilli, who returned to his own country, as Professor of Mathematics. In the same year he married a young lady named Gsell, the daughter of an artist of Basle, who had emigrated to Russia in the reign of Peter the Great.

The despotism of the Russian government could not please the republican born; but circumstances obliged him to endure it till 1741, when he quitted Petersburg for Berlin, on the invitation of Frederic the Great. To the necessity for continual reserve and government of the tongue which was necessary in the Russian capital has been attributed his love of silence and study, which exceeded all that is related of any of his contemporaries. The mother of Frederic, who was as much attached to the conversation of distinguished men as the King himself, could never obtain more than a few syllables from Euler at any

* We have followed the *éloge* of Condorcet as to facts and dates.



Engraved by H. G. W.

EULER

*From a Picture by P. Lemonnier
in the Collection of the Institute of France*

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one time. On her asking the reason why he would not speak, he is said to have replied, "Madam, I have lived in a country where men who speak are hanged."

Euler remained at Berlin till 1766. In 1761 he lost his mother, who had resided with him for eleven years. During this time he was not considered as having abandoned his Russian engagements, and a part of his salary was regularly paid. When the Russians invaded Brandenburg in 1760, a farm belonging to him was destroyed, but he was immediately more than reimbursed, by the order of the Empress Elizabeth. On the invitation of that princess he consented to return to Petersburg in 1766. He had for some years suffered from weakness in the eyes; and not long after his return to Russia he became so nearly blind that he could distinguish nothing except very large letters marked with chalk on a slate. In this state he continued for the remainder of his life; and by constant exercise he acquired a power of recollection, whether of mathematical formulæ or figures, which would be totally incredible if it were not supported by strong evidence. He formed in his head, and retained in his memory, a table of the first six powers of all numbers up to 100, containing about 3,000 figures. Two of his pupils had summed seventeen terms of a converging series, and differed by a unit in the fiftieth decimal of the result; Euler decided between them correctly by a mental calculation.* His chief amusement during his deprivation was the formation of artificial magnets, and the instruction of one of his grandchildren in mathematics. His studies were in no degree relaxed by it. In 1771 Euler's house was destroyed by fire, together with a considerable part of the city. He was himself saved by a fellow-countryman named Grinam, and his manuscripts were also rescued. In 1776 he married the aunt of his first wife. No other event worthy of special notice occurred before his death, which took place suddenly, September 7th, 1783. He had been employed in calculating the laws of the ascent of balloons, which were then newly introduced; he afterwards dined with his family and M. Lexell, his pupil, conversed with them on the newly discovered planet of Herschel, and was amusing himself with one of his grandchildren; suddenly the pipe which he held in his hand dropped on the ground, and it was found that † "life and calculation were at an end." He had thirteen children, of whom only three survived him: one of them, John Albert Euler, was known as a mathematician.

Of the scientific character of Euler it is impossible to speak in detail, since even the *résumé* of M. Condorcet, which is much longer than any account we can here insert, is meagre in the extreme; and we imagine that the reader would form no idea whatsoever of the man we are describing, from any brief enumeration of discoveries for which we should be able to allow room. In more than fifty years of incessant thought, Euler wrote thirty separate works, and more than seven hundred memoirs; which could not altogether be contained in forty large quarto volumes. These writings embrace every existing branch of mathematics, and almost every conceivable application of them, to such an extent, that there is no one among mathematicians, past or present, who can be placed near to Euler in the enormous variety of the subjects which he treated. And the contents of these volumes are, without exception, the original fruit of his own brain; seeing that he left no subject as he found it. He is not a diffuse writer, except in giving a large number of examples, and this renders him in some respects the most

* We suspect some mistake in this account, which is constantly given. A very surprising story ought to be consistent: now it is difficult to believe that any series which was actually employed in practice (and people do not sum series to fifty places for amusement) would converge so quickly as to give fifty places in seventeen terms. The well-known series for the base of Napier's logarithms is called a rapidly-converging series, and gives about fifteen places in seventeen terms. We cannot help thinking, either that Euler settled one disputed term only, or that there is some mistake about the number of figures.

† "Il cessa de calculer et de vivre."—CONDORCET.

instructive of all writers. His works are full of the most original thoughts developed in the most original manner; so that they have been a mine of information for his successors, which is even now far from being exhausted. Let a student be employed upon any subject connected with mathematics, however remotely, and he has discovered but little if he has not found out that Euler was there before him.

Of all mathematical writers, Euler is one of the most simple, and this in a manner which renders his writings not by any means a sound preparation for future investigations. Difficulties seem to have disappeared in the progress, or never to have been encountered; and the student is rather made to feel that Euler could take him anywhere, than furnished with the means of providing for himself, when his guide shall have left him. Hence the writings of others, in every way inferior to Euler in elegance and simplicity, are to be preferred, and have been preferred, for the formation of mathematical power.

Euler is to be measured by the assistance which he gave to his immediate successors, and here it is well known that he paved the way for the research of others in a more effectual manner than any of his contemporaries. The incessant repetition of his name in later authors is sufficient authority for this assertion. His writings are the first in which the modern analysis is uniformly the instrument of investigation. His predecessors, James and John Bernouilli, had perhaps the largest share in bringing the infinitesimal analysis of Newton and Leibnitz to the state of power required for extensive application. To Euler (besides important extensions) belongs the distinct merit of showing how to apply it to physical investigations, in conjunction with D'Alembert, who ran a splendid and contemporary career of a similar character in this respect. But though it would be perhaps admitted that there are individual results of the latter which exceed anything done by the former, in generality of application, there is no comparison whatsoever between the extent of the labours of the two.

Euler was a man of a simple, reserved, and benevolent mind; with a strong sense of devotion, and a decided religious habit, according to the Calvinism of the Established Church of his country. At the court of Frederic, he himself conducted the devotions of his family every evening; a practice, which then and there implied much moral courage, and insensibility to ridicule. But he possessed humour; for when he was asked to calculate the horoscope of one of the Russian princes, he quietly suggested that it was the official duty of the astronomer, and imposed the duty upon a colleague.

There are few men whom the usual biographical formulae as to moral character and habits would better fit than Euler, according to every account which has appeared of him. But such praises are no distinction; and it will be more to the purpose to state that the only occasion in which he was betrayed into printing a word which his eulogists have regretted, was in the dispute between Maupertuis and himself against others on the principle known by the name of *least action*, one of the warmest and most angry discussions.

Perhaps it is to the quiet abstraction of his life that he owed the perpetuity of his tenure of investigation. Many eminent mathematical discoverers have run the brilliant part of their career while comparatively young. Euler "ceased to calculate and to live" at once. But it may be that this was a part of his natural constitution, and a distinct feature of his mind. The nature of his writings rather confirms the latter supposition. There is the same difference between them and those of others, that there is between conversation and oratory. He seems to be moving in his natural element, where others are swimming for their lives.

The best works of Euler for a young mathematician to read, in order to get an idea of his style and methods, are the "*Analysis Infinitorum*," and the "*Treatise on the Integral Calculus*."



Engraved by F. Bergey.

FREDERICK II.

*From the original by Carlo Maratta
in the Private Collection of the King of the Romans*

Under the Superintendence of the Society for the Diffusion of Useful Knowledge.

Published, by W^m S. J. & Co. Translators.

FREDERIC II.

This celebrated King of Prussia was in no respect indebted for his personal greatness to the virtues or example of his immediate progenitors. His grandfather, Frederic I., the first of the House of Brandenburg who assumed the title of King, was a weak and empty prince, whose character was taken by his own wife to exemplify the idea of infinite littleness. His father, Frederic William, was a man of a violent and brutal disposition, eccentric and intemperate, whose principal, and almost sole pleasure and pursuit, was the training and daily superintendence of an army disproportionately greater than the extent of his dominions seemed to warrant. It is, however, to the credit of Frederic William as a ruler, that, notwithstanding this expensive taste, his finances on the whole were well and economically administered; so that on his death he left a quiet and happy, though not wealthy country, a treasure of nine millions of crowns, amounting to more than a year's revenue, and a well-disciplined army of 76,000 men. Thus on his accession, Frederic II. (or as, in consequence of the ambiguity of his father's name, he is sometimes called Frederic III.) found, ready prepared, men and money, the instruments of war; and for this alone was he indebted to his father. He was born January 24th, 1712. From Frederic William, parental tenderness was not to be expected. His treatment of his whole family, wife and children, was brutal: but he showed a particular antipathy to his eldest son, from the age of fourteen upwards, for which no reason can be assigned, except that the young prince manifested a taste for literature, and preferred books and music to the routine of military exercises. From this age, his life was embittered by continual contradiction, insult, and even personal violence. In 1730, he endeavoured to escape by flight from his father's control; but, this intention being revealed, he was arrested, tried as a deserter, and condemned to death by an obedient court-martial; and the sentence, to all appearance, would have been carried into effect, had it not been for the interference of the Emperor of Germany, Charles VI., of Austria. The king yielded to his urgent entreaties, but with much reluctance, saying, "Austria will some day perceive what a serpent she warms in her bosom." In 1732, Frederic procured a remission of this ill treatment by contracting, much against his will, a marriage with Elizabeth Christina, a princess of the House of Brunswick. Domestic happiness he neither sought nor found; for it appears that he never lived with his wife. Her endowments, mental and personal, were not such as to win the affections of so fastidious a man, but her moral qualities and conduct are highly commended; and, except in the resolute avoidance of her society, her husband through life treated her with high respect. From the time of his marriage to his accession, Frederic resided at Idlesberg, a village some leagues north-east of Berlin. In 1734, he made his first campaign with Prince Eugene, but without displaying, or finding opportunity to display, the military talents by which he was distinguished in after

life. From 1732, however, to 1740, his time was principally devoted to literary amusements and society. Several of his published works were written during this period, and among them the "Anti-Machiavel" and "Considerations on the Character of Charles XII.;" he also devoted some portion of his time to the study of tactics. His favourite companions were chiefly Frenchmen; and for French manners, language, cookery, and philosophy, he displayed through life a very decided preference.

The early part of Frederic's life gave little promise of his future energy as a soldier and statesman. The flute, embroidered clothes, and the composition of indolent French verses, seemed to occupy the attention of the young dilettante. His accession to the throne, May 31st, 1740, called his dormant energies at once into action. He assumed the entire direction of government, charging him-self with those minute and daily duties which princes generally commit to their ministers. To discharge the multiplicity of business which thus devolved on him, he laid down strict rules for the regulation of his time and employments, to which, except when on active service, he scrupulously adhered. Until an advanced period of life he always rose at four o'clock in the morning; and he bestowed but a few minutes on his dress, in respect of which he was careless, even to slovenliness. But peaceful employments did not satisfy his active mind. His father, content with the possession of a powerful army, had never used it as an instrument of conquest: Frederic, in the first year of his reign, undertook to wrest from Austria the province of Silesia. On that country, which, from its adjoining situation, was a most desirable acquisition to the Prussian dominions, it appears that he had some hereditary claims, to the assertion of which the time was favourable. At the death of Charles VI., in October, 1740, the hereditary dominions of Austria devolved on a young female, the afterwards celebrated Maria Theresa. Trusting to her weakness, Frederic at once marched an army into Silesia. The people, being chiefly Protestants, were ill affected to their Austrian rulers, and the greater part of the country, except the fortresses, fell without a battle into the King of Prussia's possession. In the following campaign, April 10th, 1741, was fought the battle of Molwitz, which requires mention, because in this engagement, the first in which he commanded, Frederic displayed neither the skill nor the courage which the whole of his subsequent life proved him really to possess. It was said that he took shelter in a windmill, and this gave rise to the sarcasm, that at Molwitz the King of Prussia had covered himself with glory and with flour. The Prussians, however, remained masters of the field. In the autumn of the same year they advanced within two days' march of Vienna; and it was in this extremity of distress, that Maria Theresa made her celebrated and affecting appeal to the Diet of Hungary. A train of reverses, summed up by the decisive battle of Czaslaw, fought May 17th, 1742, in which Frederic displayed both courage and conduct, induced Austria to consent to the treaty of Breslau, concluded in the same summer, by which Silesia, with the exception of a small district, was ceded to Prussia, of which kingdom it has ever since continued to form a part.

But though Prussia for a time enjoyed peace, the state of European politics was far from settled, and Frederic's time was much occupied by foreign diplomacy, as well as by the internal improvements which always were the favourite objects of his solicitude. The rapid rise of Prussia was not regarded with indifference by other powers. The Austrian government was inveterately hostile, from offended pride, as well as from a sense of injury; Saxony took part with Austria; Russia, if not an open enemy, was always a suspicious and unfriendly neighbour; and George II. of England, the King of Prussia's uncle, both feared and disliked his nephew. Under these circumstances, upon the formation of the triple alliance between Austria, England, and Sardinia, Frederic concluded a treaty with France and the Elector of Bavaria, who had succeeded Charles VI. as

Emperor of Germany; and anticipated the designs of Austria upon Silesia, by marching into Bohemia in August, 1741. During two campaigns the war was continued to the advantage of the Prussians, who, under the command of Frederic in person, gained two signal victories with inferior numbers, at Hohenfriedberg and Soor. At the end of December, 1745, he found himself in possession of Dresden, the capital of Saxony, and in condition to dictate terms of peace to Austria and Saxony, by which Silesia was again recognised as part of the Prussian dominions.

Five years were thus spent in acquiring and maintaining possession of this important province. The next ten years of Frederic II.'s life passed in profound peace. During this period he applied himself diligently and successfully to recruit his army, and renovate the drained resources of Prussia. His habits of life were singularly uniform. He resided chiefly at Potsdam, apportioning his time and his employments with methodical exactness; and, by this strict attention to method, he was enabled to exercise a minute superintendence over every branch of government, without estranging himself from social pleasures, or abandoning his literary pursuits. After the peace of Dresden, he commenced his "*Histoire de mon Temps*," which, in addition to the history of his own wars in Silesia, contains a general account of European politics. About the same period he wrote his "*Memoirs of the House of Brandenburg*," the best of his historical works. He maintained an active correspondence with Voltaire, and others of the most distinguished men of Europe. He established, or rather restored, the Academy of Sciences of Berlin, and was eager to enrol eminent foreigners among its members, and to induce them to resort to his capital; and the names of Voltaire, Euler, Maupertuis, La Grange, and others of less note, testify his success. But his avowed contempt for the German, and admiration of the French literature and language, in which all the transactions of the Society were carried on, gave an exotic character to the institution, and crippled the national benefits which might have been expected to arise from it. In 1751, after a considerable expenditure of flattery, Frederic induced Voltaire to take up his residence at Potsdam. From this step he anticipated much pleasure and advantage, and for a time everything appeared to proceed according to his wishes. The social suppers in which he loved to indulge after the labours of the day, were enlivened by the poet's brilliant talents; and the poet's gratitude for the royal friendship and condescension was manifested in his assiduous correction of the royal writings. For a time each was delighted with the other; but the mutual regard which these two singular characters had conceived was soon dissipated upon closer acquaintance, and after many undignified quarrels, they parted in the spring of 1753 in a manner discreditable to both. In the cause of education Frederic was active, both by favouring the universities, to which he sought to secure the services of the best professors, and by the establishment of schools wherever the circumstances of the neighbourhood rendered it desirable. It is said that he sometimes founded as many as sixty schools in a single year. This period of his reign is also marked by the commencement of that revision of the Prussian law (a confused and corrupt mixture of Roman and Saxon jurisprudence) which led to the substitution of an entirely new code. In this important business the chancellor Cocceii took the lead; but the system established by him underwent considerable alterations from time to time, and at last was remodelled in 1781. For the particular merits or imperfections of the code, the lawyers who drew it up are answerable, rather than the monarch; but the latter possesses the high honour of having proved himself, in this and other instances, sincerely desirous to assure to his subjects a pure and ready administration of justice. Sometimes this desire, joined to a certain love and habit of personal inquiry into all things, led the king to a meddling and mischievous interference with the course of justice, as in the instance of the miller Arnold, which probably is familiar to most

readers; but in all cases his intention seems to have been pure, and he exhorted posterity to follow him in the injunction to his judges: "If a suit arises between me and one of my subjects, and the case is a doubtful one, you should always decide against me." If, in the celebrated imprisonment of Baron Trenck, he chose to perform an arbitrary action, he did it openly, not by tampering with court of justice; but these despotic measures were not frequent, and few countries have ever enjoyed a fuller practical licence of speech and printing than Prussia under a simply despotic form of government, administered by a prince naturally of impetuous passions and stern and unforgiving temper. That temper, however, was kept admirably within bounds, and seldom suffered to appear in civil affairs. His code is remarkable for the abolition of torture, and the toleration granted to all religions. The latter enactment, however, required no great share of liberality from Frederic, who avowed his indifference to all religions alike. In criminal cases he was opposed to severe punishments, and was always strongly averse to shedding blood. To his subjects, both in person and by letter, he was always accessible, and to the peasantry in particular he displayed paternal kindness, patience, and condescension. But, on the other hand, his military system was frightfully severe, both in its usual discipline and in its punishments. Numbers of soldiers deserted, or put an end to their lives, or committed crimes that they might be given up to justice. Yet his kindness and familiarity in the field, and his fearless exposure of his own person, endeared him exceedingly to his soldiers, and many pleasing anecdotes, honourable to both parties, are preserved, especially during the campaigns of the Seven Years' War.

During this peace Austria had recruited her strength, and with it her inveterate hostility to Prussia; and it became known to Frederic that a secret agreement for the conquest and partition of his territories existed between Austria, Russia, and Saxony. The circumstances of the times were such that, though neither France nor England were cordially disposed towards him, it was yet open to him to negotiate an alliance with either. Frederic chose that of England; and France, forgetting ancient enmities, and her obvious political interest, immediately took part with Austria. The odds of force apparently were overwhelming; but, having made up his mind, the King of Prussia displayed his usual promptitude. He demanded an explanation of the views of the court of Vienna, and, on receiving an unsatisfactory answer, signified that he considered it a declaration of war. Knowing that the court of Saxony, contrary to existing treaties, was secretly engaged in the league against him, he marched an army into the electorate in August, 1756, and, almost unopposed, took military possession of it. He thus turned the enemy's resources against himself, and drew from that unfortunate country continual supplies of men and money, without which he could scarcely have supported the protracted struggle which ensued, and which is celebrated under the title of the Seven Years' War. The events of this war, however interesting to a military student, are singularly unfit for concise narration, and that from the very circumstances which displayed the King of Prussia's talents to most advantage. Attacked on every side, compelled to hasten from the pursuit of a beaten, to make head in some other quarter against a threatening enemy, the activity, vigilance, and indomitable resolution of Frederic must strike all those who read these campaigns at length, and with the necessary help of maps and plans, though his profound tactical skill and readiness in emergencies may be fully appreciable only by the learned. But when these complicated events are reduced to a bare list of marches and countermarches, victories, and defeats, the spirit vanishes, and a mere *caput mortuum* remains. The war being necessarily defensive, Frederic could seldom carry the seat of action into an enemy's country. The Prussian dominions were subject to continual ravage, and that country, as well as Saxony, paid a heavy price that the possession of Silesia might be decided between two rival

sovereigns. Upon the whole, the first campaigns were favourable to Prussia; but the confessed superiority of that power in respect of generals (for the King was admirably supported by Prince Ferdinand of Brunswick, Prince Henry of Prussia, Schwerin, Keith, and others) could not always countervail the great superiority of force with which it had to contend. The celebrated victory won by the Prussians at Prague, May 6th, 1757, was balanced by a severe defeat at Kolin, the result, as Frederic confesses, of his own rashness; but, at the end of autumn, he retrieved the reverses of the summer by the brilliant victories of Rosbach and Leuthen or Lissa. In 1758, Frederic's contempt of his enemy lulled him into a false security, in consequence of which he was surprised and defeated at Hochkirchen. But the campaigns of 1759 and 1760 were a succession of disasters by which Prussia was reduced to the verge of ruin; and it appears, from Frederic's correspondence, that, in the autumn of the latter year, his reverses led him to contemplate suicide, in preference to consenting to what he thought dishonourable terms of peace. The next campaign was bloody and indecisive; and in the following year the secession of Russia and France induced Austria, then much exhausted, to consent to a peace, by which Silesia and the other possessions of Frederic were secured to him as he possessed them before the war. So that this enormous expense of blood and treasure produced no result whatever, except that of establishing the King of Prussia's reputation as the first living general of Europe. Peace was signed at the castle of Hubertsborg, near Dresden, February 15th, 1763.

The brilliant military reputation which Frederic had acquired in this arduous contest did not tempt him to pursue the career of a conqueror. He had risked everything to maintain possession of Silesia; but if his writings speak the real feelings of his mind, he was deeply sensible to the sufferings and evils which attend upon war. "The state of Prussia," he himself says, in the "*Histoire de mon Temps*," "can only be compared to that of a man riddled with wounds, weakened by loss of blood, and ready to sink under the weight of his misfortunes. The nobility was exhausted, the commons ruined; numbers of villages were burnt, of towns ruined. Civil order was lost in a total anarchy: in a word, the decolation was universal." To cure these evils Frederic applied his earnest attention; and by grants of money to those towns which had suffered most; by the commencement and continuation of various great works of public utility; by attention to agriculture; by draining marshes, and settling colonists in the barren, or ruined portions of his country; by cherishing manufactures (though not always with a useful or judicious zeal), he succeeded in repairing the exhausted population and resources of Prussia with a rapidity the more wonderful, because his military establishment was at the same time recruited and maintained at the enormous number, considering the size and wealth of the kingdom, of 200,000 men. One of his measures deserves especial notice, the emancipation of the peasants from hereditary servitude. This great undertaking he commenced at an early period of his reign, by giving up his own seigniorial rights over the serfs on the crown domains: he completed it in the year 1766, by an edict abolishing servitude throughout his dominions. In 1765, he commenced a gradual alteration in the fiscal system of Prussia, suggested in part by the celebrated Helvetius. In the department of finance, though all his experiments did not succeed, he was very successful. He is said, in the course of his reign, to have raised the annual revenue to nearly double what it had been in his father's time, and that without increasing the pressure on the people; and from his last biographer, he has obtained the praise of having "arrived, as far as any sovereign ever did, at perfection in that part of finance, which consists in the extracting as much as possible from the people, without overburthening or impoverishing them; and receiving into the royal coffers the sums so extracted, with the least possible deductions."

In such cares and in his literary pursuits, among which we may especially mention his "*History of the Seven Years' War*," passed the time of Frederic for ten years. In 1772, he engaged in the nefarious project for the first partition of Poland. Of the iniquity of that project it is not necessary to speak; the universal voice of Europe has condemned it. It does not seem, however, that the scheme originated, as has been said, with Frederic: on the contrary, it appears to have been conceived by Catherine II., and matured in conversations with Prince Henry, the King of Prussia's brother, during a visit to St. Petersburg. By the treaty of partition, which was not finally arranged till 1777, Prussia gained a territory of no great extent, but of importance from its connecting Prussia Proper with the electoral dominions of Brandenburg and Silesia, and giving a compactness to the kingdom, of which it stood greatly in need. Frederic made some amends for his conduct in this matter, by the diligence with which he laboured to improve his acquisition. In this, as in most circumstances of internal administration, he was very successful; and the country, ruined by war, misgovernment, and the brutal sloth of its inhabitants, soon assumed the aspect of cheerful industry.

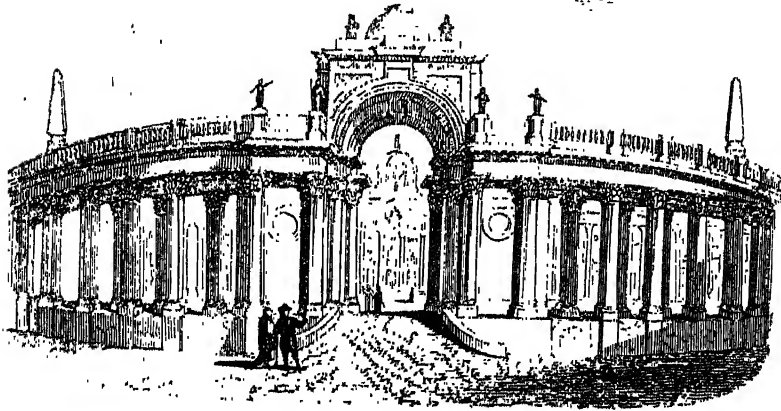
The King of Prussia once more led an army into the field, when, on the death of the Elector of Bavaria, childless, in 1778, Joseph II. of Austria conceived the plan of re-annexing to his own crown, under the plea of various antiquated feudal rights, the greater part of the Bavarian territories. Stimulated quite as much by jealousy of Austria as by a sense of the injustice of this act, Frederic stood out as the asserter of the liberties of Germany, and, proceeding with the utmost politeness from explanation to explanation, he marched an army into Bohemia in July, 1778. The war, however, which was terminated in the following spring by the peace of Teschen, was one of manoeuvres and partial engagements; in which Frederic's skill in strategy shone with its usual lustre, and success, on the whole, rested with the Prussians. By the terms of the treaty, the Bavarian dominions were secured, nearly entire, to the rightful collateral heirs, whose several claims were settled, while certain minor stipulations were made in favour of Prussia.

A few years later, in 1785, Frederic again found occasion to oppose Austria, in defence of the integrity of the Germanic constitution. The Emperor Joseph, in prosecution of his designs on Bavaria, had formed a contract with the reigning elector, to exchange the Austrian provinces in the Netherlands for the Electorate. Dissenting from this arrangement, the heir to the succession intrusted the advocacy of his rights to Frederic, who lost no time in negotiating a confederation among the chief powers of Germany (known by the name of the Germanic League), to support the constitution of the empire, and the rights of its several princes. By this timely step Austria was compelled to forego the desired acquisition.

At this time Frederic's constitution had begun to decay. He had long been a sufferer from gout, the natural consequence of indulgence in good eating and rich cookery, to which throughout his life he was addicted. Towards the end of the year he began to experience great difficulty of breathing. His complaints, aggravated by total neglect of medical advice, and an extravagant appetite, which he gratified by eating to excess of the most highly-seasoned and unwholesome food, terminated in a confirmed dropsy. During the latter months of his life he suffered grievously from this complication of disorder; and through this period he displayed remarkable patience, and consideration for the feelings of those around him. No expression of suffering was allowed to pass his lips; and up to the last day of his life he continued to discharge with punctuality those political duties which he had imposed upon himself in youth and strength. Strange to say while he exhibited this extraordinary self-control in some respects, he would not abstain from the most extravagant excesses in diet, though they were almost always followed by a severe

aggravation of his sufferings. Up to August 15th, 1786, he continued, as usual, to receive and answer all communications, and to dispatch the usual routine of civil and military business. On the following day he fell into a lethargy, from which he only partially recovered. He died in the course of the night of August 16th.

The published works of the King of Prussia were collected in twenty-three volumes. 8vo, Amsterdam, 1790. We shall here mention, as completing the body of his historical works, the "*Mémoires depuis la Paix de Hubertsbourg*," and "*Mémoires de la Guerre de 1778*." Among his poems, the most remarkable is the "*Art de la Guerre*;" but these, as happens in most cases, where the writer has thought fit to employ a foreign language, have been little known or esteemed, since their author ceased to rivet the attention of the world by the brilliance of his actions and the singularity of his character. A list of Frederic's works is given at the end of the article in the "*Biographie Universelle*." For his campaigns, see the works of Lloyd and Templehoff, and Jomini's "*Histoire critique et militaire des Guerres de Frédéric II.*" Among the numerous lives of him, we may refer to the "*Essai sur la Vie et le Règne de Frédéric II.*," by the Abbé Denina, who had been employed in the King of Prussia's service. Much that relates to him is to be found among the writings of Voltaire. The lives by Gillies and Lord Dover will satisfy the curiosity of the English reader.



[Gate of the Palace at Potsdam.]

CHATHAM.

WILLIAM PITT, the first Earl of Chatham, was born in Westminster, November 15th, 1708. He was sent to Eton at an early age, and admitted a gentleman-commoner of Trinity College, Oxford, in January, 1726. His father, Robert Pitt, Esq., of Boconnock, in Cornwall, died in the following year, and left to him the scanty inheritance of a younger son. He quitted Oxford without taking a degree; spent some time in travelling on the Continent; and entered the army shortly after his return. He obtained a seat in Parliament for Old Sarum in 1735, and attached himself to the party in opposition, then headed in the lower house by the Pulteneys, and favoured in the upper by the Prince of Wales. His known talents, and his determined hostility, soon drew upon him the anger of Sir Robert Walpole, who is reported to have said, "We must at all events muzzle that terrible cornet of horse." Failing in this, he had recourse to a method of revenge which would not have been tolerated in later times, and took away Pitt's commission. For this injury, however, the sufferer received an ample recompense in the increased estimation of the public.

Pitt spoke with great ability and energy, in 1739, against the proposed convention with Spain, and in 1740, against a bill introduced to facilitate the impressment of seamen, containing very arbitrary and oppressive provisions. Many of his speeches have been preserved, to a certain extent, in the periodical works of the day; though it is probable, from the very imperfect mode of reporting which then prevailed, that little remains of their original garb of words. Walpole was compelled to resign in 1742; but, with his usual dexterity, he contrived, by disuniting the opposition, to secure himself from the consequences of an inquiry into his conduct. Pitt spoke with much heat and eloquence in favour of the inquiry; and two of his speeches on this subject are reported at considerable length. He obtained no share in the ministry upon Walpole's fall, and continued to be a leader in opposition during the years 1742-3-4. More especially he was earnest in reprobation of the Hanoverian policy, which was supposed at that time to have an undue preponderance in our councils; and his pertinacity on this point engendered in the breast of George II. a strong personal dislike, which is said to have prevented his admission into that which was whimsically termed the "broad-bottomed administration," formed at the close of 1741. In that autumn he received a bequest of £10,000 from the celebrated Duchess of Marlborough, "upon account of his merit, in the noble defence he has made for the support of the laws of England, and to prevent the ruin of his country."

Pitt was assured by the Pelhams, that as soon as the King's antipathy could be removed, his services would be secured to the Government; and he accordingly received the appointment of Vice-treasurer of Ireland, February 22nd, 1746, and, May 6th, was promoted to the office of Paymaster-general. In the latter capacity he showed his superiority



Engraved by W. Hoell

LORD CHATHAM

*From a Bust by E. Faber, Esq.
after a Sculpture by Ben. West*

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to pecuniary corruption, by foregoing the profit which it had been usual to derive from the large balances retained in that officer's hands, and by rejecting other lucrative perquisites of office. But he has incurred the charge of political dishonesty, by supporting measures, as a minister, analogous in character to those which, under former governments, he had so strongly condemned. On this subject we may quote the words of a recent writer on the history of parties in England: "By the absorption into the government of almost all its leaders and chief orators, the opposition was for some time reduced in Parliament to extreme insignificance. Mr. Pitt was now one of the most determined supporters of the very measures which the first ten years of his parliamentary life had been spent in condemning and opposing. Nor did he scruple to avow his change of opinion. In reference, for instance, to the claim of exemption from search for British ships when found near the coast of Spanish America, which, urged by the opposition in the time of Sir Robert Walpole, had involved the country in a war with Spain, and was afterwards abandoned at the peace of Aix-la-Chapelle by the government of which Pitt was a member, he said in the House of Commons that he had indeed once been an advocate for that claim; but it was when he was a young man; he was now ten years older, and having considered public affairs more coolly, was convinced it could not be maintained. In the same manner very much of his old jealousy of military power and of the prerogative appears to have evaporated in the cooler consideration which he had now been enabled to give to such matters. We do not profess to doubt the perfect honesty of Mr. Pitt in this change of sentiment; and we may also think that his more matured opinions were, upon the whole, more rational than those of his fervid and impetuous nonage as a politician; but the facts (which only furnish an instance of what has often happened) are worth recording as a lesson for such as are capable of understanding it." It is to be recollected, that the remarkable events of 1745-6 may very well have modified Mr. Pitt's opinions with respect to the maintenance of a standing army.

On the death of Henry Pelham, March 6th, 1754, his brother, the Duke of Newcastle, became First Lord of the Treasury. Pitt's wishes certainly pointed to the office of Secretary of State, vacated by the Duke, but he received no promotion. This was excused on the ground of the King's personal dislike; but Pitt felt himself aggrieved; and having neither regard nor respect for the prime minister, he gradually placed himself in decided opposition to the Government. Still he retained his place as Paymaster, until November 20th, 1755, on which day, with his friends Legge and George Grenville, he was dismissed. In opposition, he resumed his former activity; and he had abundant ground for invective against the incapacity which led to those reverses in the Mediterranean, in America, and in India, which raised a general cry of indignation through the country. The Duke tried in vain to strengthen himself, by making overtures of reconciliation to Mr. Pitt, and at last resigned, November 11th, 1756. The Duke of Devonshire went to the Treasury, Pitt was made Secretary of State, and Legge and Grenville both were taken into office. This arrangement was short-lived. The King was ill-pleased at the way in which the present ministry had been forced upon him; and he had a personal dislike to some of them, especially to Pitt, and to the first Lord of the Admiralty, Lord Temple, who was dismissed in April, 1757. Upon this Pitt resigned. During the short period of this administration, he had displayed his vigour and decision in originating measures to repair the loss which we had sustained in America; and had endeavoured, but in vain, to save the unfortunate Admiral Byng.

A sort of ministerial interregnum succeeded, and lasted until the beginning of June. The King tried in vain to construct an administration. Meanwhile Pitt was at the height of popularity; and addresses of approbation were showered on him from all parts of the

kingdom. At last the King was compelled to recall him; and, after considerable negotiation, he consented to form a government in union with the Duke of Newcastle, whose parliamentary influence conferred on him a degree of importance quite disproportioned to the weakness of his character. Pitt, with the power of Premier, returned to his post as Secretary, and the Duke took the office of First Lord of the Treasury.

Pitt found the country engaged in an unsuccessful war, and hampered with a system of continental alliances, against which he had often directed the full vigour of his eloquence. By pursuing that system he endangered his popularity, and incurred the charge of having sacrificed his principles to his ambition. There is no doubt (and this ought to teach us moderation in our censures), that even honest men, in administration and in opposition, may view the same measures under very different aspects. Objectionable as he had thought and called that policy, he probably persuaded himself that, under existing circumstances, it was inexpedient to change it; and he followed it up with an energy and decision, which at least led to results very different to those which had disgraced the administration of his predecessors. He is reported to have said to the Duke of Devonshire, "My Lord, I am sure I can save this country, and nobody else can;" and the success which attended him made good one-half at least of the boast. France was alarmed by frequent, and, on the whole, successful descents upon her shores; our connection with Frederic of Prussia was strengthened and improved; the plans for the expulsion of the French from North America, which Pitt had formerly conceived, were now carried into effect; and the result of his judgment in selecting officers for foreign service, and of his indefatigable care that no preliminary steps were neglected at home, was seen in those various successes which were crowned by the glorious capture of Quebec, and the ultimate cession of Canada by the French. In three years he raised England from depression and despondency into a situation to give laws to Europe; and during that time he converted into confidence and favour that obstinate dislike with which George II. had so long regarded him. But with the accession of George III., October 25th, 1760, a new favourite, Lord Bute, rose into power. Pitt continued at the head of administration for a time, but he found that his counsels had ceased to be the mainspring of government; and having been out-voted in the cabinet when he urged the necessity of immediately declaring war against Spain, he resigned, October 5th, 1761, to use his own words, "in order not to remain responsible for measures which he was no longer allowed to guide." The King bestowed on him a pension of 3000*l.*, and raised his wife to the rank of Baroness Chatham.

Not many months elapsed before the new ministers found it absolutely necessary to declare war against Spain, the very point upon which Pitt had resigned. A general peace was effected by the treaty of Paris, signed February 10th, 1763, by which Canada and other French possessions in North America were ceded to England. Pitt inveighed strongly, more strongly perhaps than was quite fair and candid, against the terms of this treaty; but he took no active part to overthrow the existing administration. In August, 1763, the King made overtures to induce him to return to office; and it is not very clearly known upon what account this negotiation failed. When Wilkes's case brought forward the question of general warrants, Pitt took a strong part in condemning the use of them. In January, 1765, he received a second uncommon testimony of respect for his public conduct from Sir William Pysent, an aged baronet of ancient family in Somersetshire, who, dying, bequeathed to him his property, to the amount of nearly 3000*l.* a year.

To the scheme for raising a revenue in America, Mr. Pitt was very strongly opposed. Illness prevented his attendance in the House of Commons when that scheme was first

brought forward; but in his speech on the meeting of Parliament, January 14th, 1766, after tidings of the disturbances in America had been received, he declared his opinion in the strongest terms. "It is a long time, Mr. Speaker, since I have attended in Parliament. When the resolution was taken in the House to tax America, I was ill in bed. If I could have endured to have been carried in my bed, so great was the agitation of my mind for the consequences, I would have solicited some kind friend to have laid me down on this floor, to have borne my testimony against it. . . . It is my opinion that this kingdom has no right to lay a tax upon the colonies. At the same time I assert the authority of this kingdom over the colonies to be sovereign and supreme in every circumstance of government and legislation whatsoever." He recommended that the Stamp Act should be repealed absolutely and immediately, but that the repeal should be accompanied with an assertion of the sovereign power of this country over the colonies, couched in the strongest terms that could be devised, in every point whatsoever, except that of taking their money out of their pocket without their consent. These declarations coincided with the policy of the Marquis of Rockingham, who had been summoned by the King to form an administration in July, 1765, and who, without any fault on his side, was involved in all the difficulties and dangers which resulted from his predecessor's ill-judged scheme for taxing America. Mr. Pitt had previously been applied to, but declined taking office upon the terms proposed; and he showed a coolness towards the Rockingham administration, which appears to have been uncalled for by any difference in their political opinions, and which, as far as we can conjecture from the course of events, was very prejudicial to the country. Disliked by the King, slighted by Mr. Pitt, whose influence in the nation was at this time in its height, harrassed by a powerful opposition which regarded it base to yield to the demands of America, the Rockingham government rather fell to pieces than was broken up, little more than a year after its formation; and Mr. Pitt reached the utmost limit of ambition in being commissioned by the King to form a ministry, without the smallest limitation as to terms, in July, 1766.

Whatever gratification he may have felt at the moment, this high position added neither to his glory nor his happiness. It led in the first place to a violent quarrel with his most intimate friend and political associate, Lord Temple, who felt himself slighted by Mr. Pitt's arrangements. Many of the most important persons, whose support he desired, felt aggrieved by his past conduct, or were offended by the haughtiness of his demeanour. Lord Rockingham, in particular, refused even to grant him an interview. And when the government was formed at last, it was of that ill-assorted and motley character which led Burke, in an often-quoted passage of his great speech on American taxation, to describe it as a "tesselated pavement without cement." The Duke of Grafton was placed at the Treasury, and for himself Pitt took a peerage and the Privy Seal. The astonishment of everybody at this was extreme. Lord Chesterfield says, "Mr. Pitt, who had a *carte blanche* given him, named every one of them (the new ministry); but what would you think he named himself for?—Lord Privy Seal, and (what will astonish you as it does every mortal here) Earl of Chatham. The joke here is, that he has had a fall up-stairs, and has done himself so much hurt that he will never be able to stand upon his legs again. Everybody is puzzled how to account for this step; though it would not be the first time that great abilities have been duped by low cunning. But, be it what it will, he is now certainly only Earl of Chatham, and no longer Mr. Pitt in any respect whatever. Such an event, I believe, was never heard nor read of. To withdraw in the fulness of his power, and in the utmost gratification of his ambition, from the House of Commons (which procured him his power, and which could alone ensure it to him), and to go into that hospital of

incurables, the House of Lords, is a measure so unaccountable, that nothing but proof positive could have made me believe it; but true it is."

At this time often recurring paroxysms of gout had greatly shattered Lord Chatham's constitution, and incapacitated him for that comprehensive superintendence over the affairs of government which he had exercised during his former glorious administration. Surrounded by a disjointed set of men, fluctuating in opinion, attached neither to each other nor to their chief, it was more than ever necessary that the master-hand should retain its wonted dexterity and power. But the case was very different. During the whole Session of Parliament in 1767, Lord Chatham was prevented from attending to business^a by illness; and after the rising of Parliament, he was compelled to inform the King, that "such was his ill state of health, that his Majesty must not expect from him any further advice or assistance in any arrangements whatever." This declaration may be considered as equivalent to a resignation; but unfortunately he continued nominally in office until October 15th, 1768, lending the sanction of his great name to a course of policy the reverse of that which he had advocated, especially in regard of the renewal of the attempt to tax America. On this subject Mr. Thackeray remarks, "A greater contrast in the feelings of the Cabinet and of the nation upon the present resignation of Lord Chatham, to those which were evinced upon his dismission from office in 1757, and upon his retirement in 1761, can hardly be imagined. His dismissal, in 1757, excited one common cry of enthusiastic admiration towards himself, and of indignation against his political opponents. The attention not only of Great Britain, but of the whole of Europe, was attracted by his resignation, in 1761; and, although the voices of his countrymen were not so universally united in his favour as upon the former occasion, the event was considered as affecting the interests of nations in the four corners of the globe. The resignation of Lord Chatham, in 1768, was in fact nothing more than the official relinquishment of an appointment in which he had long ceased to exercise his authority, or to exert his abilities. It was expected by the ministry, it was little regarded by the people of Great Britain, it was almost unknown on the Continent of Europe."

Repose soon wrought a favourable change in Lord Chatham's health, for in 1770 he led the opposition in the House of Lords. The proceedings in the House of Commons against Mr. Wilkes formed the principal topic of his first attack: but he warned the House against the fatal tendency of the attempts to raise a revenue in America; and he took occasion, at an early period of the session, to express his belief of the necessity of introducing some reform into the representation of the people, and to proclaim his cordial reconciliation and union with the Rockingham party. At the end of January, to the general surprise, the Duke of Grafton resigned; and Lord North succeeding him, formed the first durable administration which had existed since the death of Henry Pelham. During the years 1771—1774, Lord Chatham very seldom appeared in Parliament. At the beginning of 1775, he made two vain attempts to induce the government to offer overtures of reconciliation to America; but during the greater part of that year, and the whole of 1776, the shattered state of his health prevented him from taking any part in public affairs. May 30th, 1777, he came down to the House swathed in flannel, to move an address imploring the king to take the most speedy and effectual measures for putting a stop to hostilities in America, by removing the accumulated grievances of that country; and predicted with his usual energy and eloquence the certain results of the conduct which we were pursuing. "You may ravage, you cannot conquer; it is impossible; you cannot conquer the Americans. You talk of your numerous friends to annihilate the Congress, and of your powerful forces to disperse their army. I might as well talk of driving them before me with this crutch. What you have sent there are too many to make peace, too

to make war. If you conquer them, what then? You cannot make them respect you, you cannot make them wear your cloth: you will plant an invincible hatred in their breasts against you. Coming from the stock they do, they can never respect you." The events of that year, the capture of Philadelphia, and the surrender of Burgoyne, fully justified his predictions. These events had not been announced in England in November, when Parliament again met; but in the debate on the Address on the 18th, Lord Chatham again raised his warning voice to predict the certain failure of the contest in which we were engaged. "I love and honour the English troops; I know their virtues and their valour; I know they can achieve anything except impossibilities; and I know that the conquest of English America is an impossibility. You cannot, I venture to say it, you cannot conquer America." His speech on this occasion fortunately is very fully reported, and the records of our Parliament contain none more eloquent.

In February, 1778, Lord North announced the resolution of government to yield every point in question to the Americans, except their nominal independence of the crown. To this, little opposition was offered in either House; it probably was the line of conduct which Lord Chatham at this late hour would have advised. But the Americans had declared their independence, and were not now to be satisfied with anything short of a formal acknowledgment of it; and here the two great sections of opposition, the Rockingham and Shelburne parties, were divided. The latter, with Lord Chatham at their head, regarded such an acknowledgment as the prelude to the total ruin and degradation of the country. The former held that it was impossible to avoid it at last, and earnestly desired, since the colonists could not be retained as subjects, to secure their alliance to this country, and not to drive them into the arms of France. The Duke of Richmond moved an address embodying these views, April 7th, a day memorable for the most affecting scene ever witnessed within the walls of Parliament. We relate it as nearly as possible from the account communicated to Mr. Seward by an eye-witness, and published in his "Anecdotes of Distinguished Persons."

"Lord Chatham came into the House of Lords leaning on two friends, wrapped up in flannel, pale and emaciated. Within his large wig little more was to be seen than his aquiline nose, and his penetrating eye. He looked like a dying man; yet never was seen a figure of more dignity; he appeared like a being of superior species.

"He rose from his seat with slowness and difficulty, leaning upon his crutches, and supported under each arm by his two friends. He took one hand from his crutch, and raised it, casting his eyes towards Heaven, and said, 'I thank God that I have been enabled to come here this day, to perform my duty, and to speak on a subject which has so deeply impressed my mind. I am old and infirm—have one foot—more than one foot—in the grave. I am risen from my bed, to stand up in the cause of my country!—perhaps never again to speak in this House.'

"The reverence, the attention, the stillness of the house, was most affecting: if any one had dropped an handkerchief, the noise would have been heard. At first he spoke in a very low and feeble tone; but as he grew warm his voice rose, and was as harmonious as ever; oratorical and affecting perhaps more than at any former period; both from his own situation and from the importance of the subject on which he spoke. He gave the whole history of the American war; of all the measures to which he had objected; and all the evils which he had prophesied in consequence of them; adding, at the end of each, 'And so it proved.' He concluded with an energetic appeal against the "dismemberment of this ancient and most noble monarchy." To the Duke of Richmond's reply he listened with attention and composure: he then rose again, but his strength failed, and he fell back in convulsions in the arms of the Peers who surrounded him. The House immediately adjourned. On the following day the Duke of Richmond's motion was negatived.

Lord Chatham was removed to Hayes, where he languished until May 12th, 1778, on which day he expired. He was honoured with a public funeral, and a public monument in Westminster Abbey; a sum of £20,000 was voted in discharge of his debts; and a pension of £1000 a-year was annexed to the earldom of Chatham. He left five children by his wife, Lady Hester Grenville, sister of Earl Temple, whom he married November 6th, 1754. He warmly loved and was beloved by his family, and in domestic life enjoyed all the happiness which unbroken confidence and harmony can bestow.

The character of this great man is thus drawn by Lord Chesterfield: — “His constitution refused him the usual pleasures, and his genius forbade him the idle dissipations of youth; for so early as the age of sixteen, he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him, in acquiring a great fund of premature and useful knowledge. Thus, by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life, was perhaps the principal cause of its splendour. His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which, where supported by great abilities, and crowned with great success, makes what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but always clog great ones. He had manners and address, but one might discover through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a happy turn for poetry, but he seldom indulged, and seldom avowed it. He came young into Parliament, and upon that theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs.”

Mr. Thackeray's “History of the Right Hon. W. Pitt, Earl of Chatham,” in addition to the fullest account of his public and private life, contains copious extracts from the reports of his speeches and his correspondence. The letters to his nephew, afterwards Lord Camelford, deserve notice, as exhibiting his private character in a very amiable light. The same may be said of the letters to his son, William Pitt, printed by Dr. Tomline in his life of that statesman.